

ARCHITECTURE DEPARTMENT

CHINESE UNIVERSITY OF HONG KONG

MASTER OF ARCHITECTURE PROGRAMME

1999-2000

DESIGN REPORT



SUSTAIN THE SENSE OF DWELLING IN TAI HOM VILLAGE

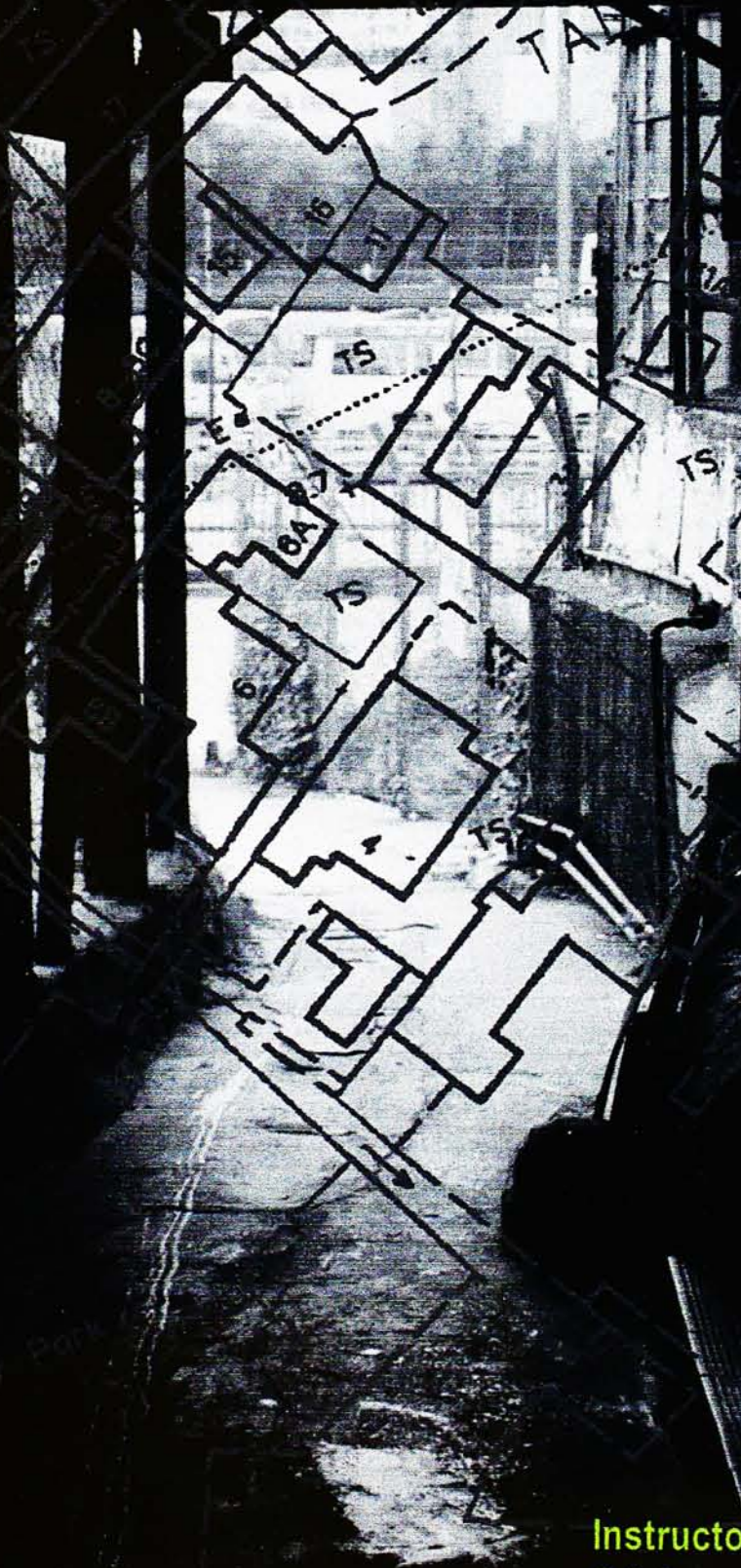
MUNG Siu Hei Vinco

April 2000



Sustain the sense of **dwelling** in Tai Hom Village

延續大堪村之棲居意識



Mung Siu Hei, Vinco
Instructor: Nutt, Timothy John
Advisor: Martinez-Prado, Gladys

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序

在廣義的層面上，人之存在即作為終有一死者(mortal)居住於大地之上天空之下，已經意味著一種存在的方式：棲居。而在狹義的層面上，我們似乎只可以通過如建築物之物來切近棲居之本質。

建築物 (building)並不一定是棲居，例如工廠、寫字樓可容納人，卻不是棲居之所(dwelling)。即使是旅館、酒店能夠供旅客住宿(lodging)，但同樣不是棲居。那麼建築物是如何歸屬於棲居的？

正如海德格於在〈築、居、思〉中所言，只有人依靠其自身的力量來思考，甚至作出行動去築建，通過建築物將四為一體(天、地、人、神)納入其本質之中，從而響應棲居之呼喚，建築物才可能歸屬於棲居。

所以棲居的意識不是單單從一個物而來的。換句話說，純粹以棲居為目標，築造為手段的房屋策略，將棲居和築造看作為兩種各自獨立的活動。在這樣的建築物裏，我們是不可能確保棲居的出現。因為棲居是否能夠被帶進其本質之中，其關鍵在於終有一死者本身而不是一個純粹客體的物。

本論文的目標不在於創造一種新的居住形式；相反地，是藉著改善大堪村的居住環境為前題，試圖尋找一種建築方法使大堪村的棲居意識得以延續。

如是者，其價值觀不在於純粹的經濟考慮，而是改善生活環境、喚醒在城市中被遺忘的棲居意識(廣義上)和延續大堪村之棲居意識(狹義上)三方面。這正是本設計之最終目標。

Introduction

Conflicting between East and West

After the hand over of the sovereignty of Hong Kong to China from British government, Hong Kong people started to be aware of their cultural identity. Some people may say that they were very happy because they were really Chinese after that. However, the identity of being Chinese is not a problem of sovereignty. It should be more close to their culture - collective experience, behaviour, history and memories. When we exam our identity in terms of cultural aspects, we may find that we are living in conflict between East and West. We are educated by western educational system and so our mind is opened to West; on the other hand, we know the traditional culture, festivals and etiquette from our parents. We are always in conflicting, as well as we stand on the boundary between East and West. It can serve to show our unique identity. We are always penetrating the boundary into both sides of the East and West.

Superficial symbol

From the analysis of the old architecture in New Territories, they are all belonged to the traditional Southern Chinese architecture. However, under the lure of high land value policy, three-storey height modern village houses replace most of these traditional one-storey height village houses. Even if some architects have made a parody of the traditional elements like concrete-make pitch roof and decorations to their new buildings. They all in all are the *kitsch* - the superficial symbol without its spirit - the aesthetic of the traditional pitch roof is originated from the structure and texture rather than its form.



Heritage Museum



Pitch roof, a traditional house at Tai O



Mark VI, Shatin

Utility concept without spirit

Moreover, In this generation, most of us are brought up in identical and standardised concrete boxes in the city. It is no doubt that the high-rise modern structure had provided higher efficiency on land usage in such small area like Hong Kong. However, the concept of geometrical concrete buildings is borrowed the utility concept from the western modernism - mass production and standardisation; the aesthetic and spirit underneath the western



Unite d'Habitation



civilisation is absent from them. Actually, the Modernistic architecture is the result of social and cultural movements in the western world. Undoubtly, we are not involved in such movement. In which, they had developed their own cognitive system of perception to this kind of aesthetic. Again, this manner is also a kind of superficial parody without the spirit.

For instance, from examining the form and the concept of the above said collective housing, it is possible that the Unite d'Habitation is a precedent for the Housing Authority in making Mark VI. Nevertheless, Mark VI is only the concept of the utility part of Habitation, which actually is the result of judicious attention to proportion, human scale (Modular) and sculptural control of the mass. The orders at the ground level elevating the concrete block, and the 23 different double-height apartment types, the sculptural objects (gymnasium building, the crèche and the bizarre form of the ventilator stack) on the roof top. The Corbusier said "*Machine*" could not be used to describe Habitation. It serves to show his intent to betray his rational approach to architecture in his early works, after the World War II. If Corbusier were still alive, I really believed that he would regret that Mark VI appeared in Hong Kong, like Einstein discovered that the equation $E=mc^2$ resulted in the creation of nuclear bomb.

Plasticity of identity

We are living in a built environment with following a mechanism that creates things in the principle of efficiency, partly parodying from East and partly from West. In which, we do not own a spirit deepen in our mind. They all in all are the superficial symbol, that can be put on and off easily. In addition, with the influence of utilitarian government policy (e.g. *laissez-faire*), in the swift redevelopment at some old district, our history and memories in our cities are ceaselessly being destroyed.

As a result, our past have little connection with present; the articulation between the past and present is broken down. We do have an experience of temporal continuity. We are condemned to live in perpetual present with our past have little connection and for which there is no conceivable future on the horizon.¹ We always in panic and keep perpetually changing in accordance with the global movement, as well as our identity like a plastic that can be deformed in various shapes. It may be the reason people said that Hong Kong people have a character with good ability to change

rapidly.

However, such unbearable lightness in fact imposes us heaviness - a great cost in the doubt of our identity. It is seemingly that we ceaselessly betray our built environment and then rebuild a new environment; and also deform our natural topography (cut mountain and place the sea), in order to satisfy the never-ending need for developing.

In a hundred year of history of Hong Kong, it can not deny that this kind of plasticity is part of our identity. It is something correct and should be respected. But the problem is the time. Sometimes, we change too fast, as you see the life cycle of the buildings in Hong Kong is very short. It almost likes we are always demolishing and reconstructing ourselves and also our built environment. Why we always negate our built environment (it serves to illustrate our culture, history and memory)? May be we are too emphasis how to optimise the usage of our urban space and ignore the cultural value in it. Even if the previous buildings might not design very well, it still serves to show the regional identity. They should be respected as part of our culture.

What is culture?

At the very beginning, I really want to do something about culture in my thesis. But, what is culture? In accordance with Fredric Jameson, culture can be divided into three levels – firstly, it means the formation of self-character, the personal self-cultivation, as well as the meaning of a German word "Building"; secondly, all activities carried out by the civilised human beings that culture and nature being in opposition, this is an anthropological definition, and; thirdly, culture means certain kind of artistic daily life likes drawing, painting, reciting poetry watching movie, that all in confrontation to money making business, industry and trading. That the first meaning correspond to a kind of spirit, in psychological aspect; the second one is in relation to the sociological aspect, referring to the collective behaviours and custom; the third one is a kind of decoration.²

Here, I would like to use the first two meanings to be the definition of culture in the following text.

For the first meaning of culture, it is meaningless to do anything in focus on the term culture, as whatever I do already illustrating the self-character and self-cultivation.

For the second level of meaning, referring to the collective behaviors and activities, no one can do something to represent this kind of culture, as this is sociological and constituted by groups rather than a man.

Therefore, the approach of my thesis becomes a very critical task. I am not going to make culture (certainly, for the first level of meaning, whatever I do already correspond to culture), but do something to and encourage and provoke the collective activities, in order to sustain the regional culture.

Return to dwelling place

As Bachelard said that human know first are the intimate values of inside space Such space is not

set apart from house/home but is at one with it, and is not yet geometrical. Our starting to understand the world is from our house. Dwelling in a house is to feel oneself to be the centre of things. You started to understand and ensure your being in the world from a house. It illustrates that house is very important to our being.

It is no doubt what Bachelard said is the poetic meaning of a dwelling place, rather than a mathematical measurement of a dwelling place. The space provided in this mathematical manner that contains no sense of places.

I select dwelling as the theme of my thesis, because dwelling is a kind of very basic essence of human beings, that is the most powerful things to illustrate the regional culture. In fact, dwelling is already a culture.



View of Tai Hom Village

Selection of site for researching

Undoubtedly, it is impossible to research all kind of dwelling in Hong Kong. The reason I select the Tai Hom Village for this research is that squatter is a kind of self-help housing³. This kind of housing is self-motivating and done by their owns. This is the very good quality of squatter.

The process of squatting already serves to show a kind of culture, as a whole of the formation of squatter area is not designed by one man but the participation of groups of people - they use similar method and materials but perform in various ways. However, we never see designers would make this quality in consideration in their modern residential buildings' designs in Hong Kong.

The occurrence of the squatter actually could represent the history and memories of our city - the explosion of population in Fifty and Sixty. The squatters had provided a good deal for the shortage of housing in our region before. In fact, many Hong Kong people who come from Mainland at their early period such experience of living in squatter areas. It actually serves to be a kind of collective experience of Hong Kong people.

Certainly, squatter area owns a lot of the problems like worse hygiene, overcrowding and structural failure, which are urgently necessary to be improved. However, government's approach is

In the following, through the research on the theoretical aspect of dwelling, and the practical aspect of squatter resettlement program in Hong Kong, in a way to provide a background for my design project at Tai Hom Village.

¹ James, Fredric, "Postmodernism and Consumer Society", 1982.

² 詹明信, "代主義與文化理論", (唐小兵 譯), 當代.

³ Actually, I do not want to use the word "housing" (which contains a meaning as the act or action of providing a place to live). For its meaning, it is not quite suitable for representing squatter, as squatter is self-motivating rather than waiting for providing. But, I can not find a word to replace it.

The purpose of this thesis

- 1) As aforesaid the dwelling way in squatter area can serve as a kind of culture in our city, through this thesis, I aim to invent an alternative way of redevelopment of the Tai Hom Village, in order to sustain their sense of dwelling.
- 2) When we say "dwelling", we always think about tangible things like a flat or a house. Dwelling is more than a *thing*, or the insidiness of an enclosed space; but it can be a poetic image in our mind. From my thesis, I am trying to redefine its limits on my architectural thought, in order not to bring it to an end.¹
- 3) The clearance of Tai Hom Village will be carried out by August of this year, I expect to do some documentary before its disappearing. Certainly, it will not be a complete documentary, as my time and effort is limited.

¹ Bernard Tschumi, "Architecture and limits I", ArtForum 19, no.4 (December 1980): 36. Courtesy of the author and publisher.

What is dwelling?

"To preserve the fourfold, to save the earth, to receive the sky, to await the divinities, to initiate mortals - this fourfold preserving is the simple essence of dwelling. In this way, then, do genuine buildings give form to dwelling in its essence, and house this essential unfolding."

Martin Heidegger

The definition of dwelling

The meaning of dwelling here is not only a tangible thing, but it is more than that. It is a consciousness of being stayed with thing, as Heidegger says, "Dwelling as preserving, keeps the fourfold in that with which mortals stay in thing."

From the analysis of Heidegger's "Building Dwelling Thinking", the meaning of the dwelling can be divided into two levels. Firstly, to dwell means to be a human being on the earth under the sky as a mortal. It is the destiny that we are inborn to dwell on earth under the sky. This is the broad sense of dwelling. Secondly, the narrow sense of dwelling is corresponded to thing, as he says, "We attain to dwelling, so it seems, only by means of building."

What is the relationship between building and dwelling?

The relationship between building and dwelling

Heidegger says, " dwelling preserves the fourfold (preserving the fourfold, to save the earth, to receive the sky, to await the divinities, to initiate mortals that only building gave form to dwelling in its essence) by bringing the essence of the fourfold into things."

What Heidegger mentioned earth, sky, divinities and mortals are corresponded to nature. Dwelling refers to the interaction between man and nature (earth, sky, divinities and mortals) with things (buildings). In which, the building make room for locale, where one is able to preserve the fourfold. Therefore, the building (thing) acts as a media. Only through it, one can attain to dwelling. But, how does building belong to dwelling?

How building belong to dwelling

Not every building is a dwelling. Buildings like factory and office that house man are not dwelling. Heidegger held that in certain way building as dwelling. Man actually belongs to nature (fourfold) as he says, " Even when mortals turn "inward," taking stock of themselves, they do not leave behind their belonging to the fourfold." However, man owns freedom on whether keeps that on his thinking.

Living in the city, we are walking on the hard concrete made ground, and above is the high-rise concrete jungle with multifarious decoration and billboard which dominate the above sky. Man value even can be reduced to become time and money in the commercial and economical point of view. Our government would evaluate people's dwelling places (like old district and squatter area) in terms of land value and profit, in estimation of the redevelopment project. In which, they all in all negate the quality of the existing self-developed community, living custom and neighbour there. However, the vale of place can not be valued by the abstract mathematical figure. The essence of man is out of this.

Man is part of the nature and with an inescapable intimate relationship with nature. Sometimes, this proper sense may fall into oblivion.

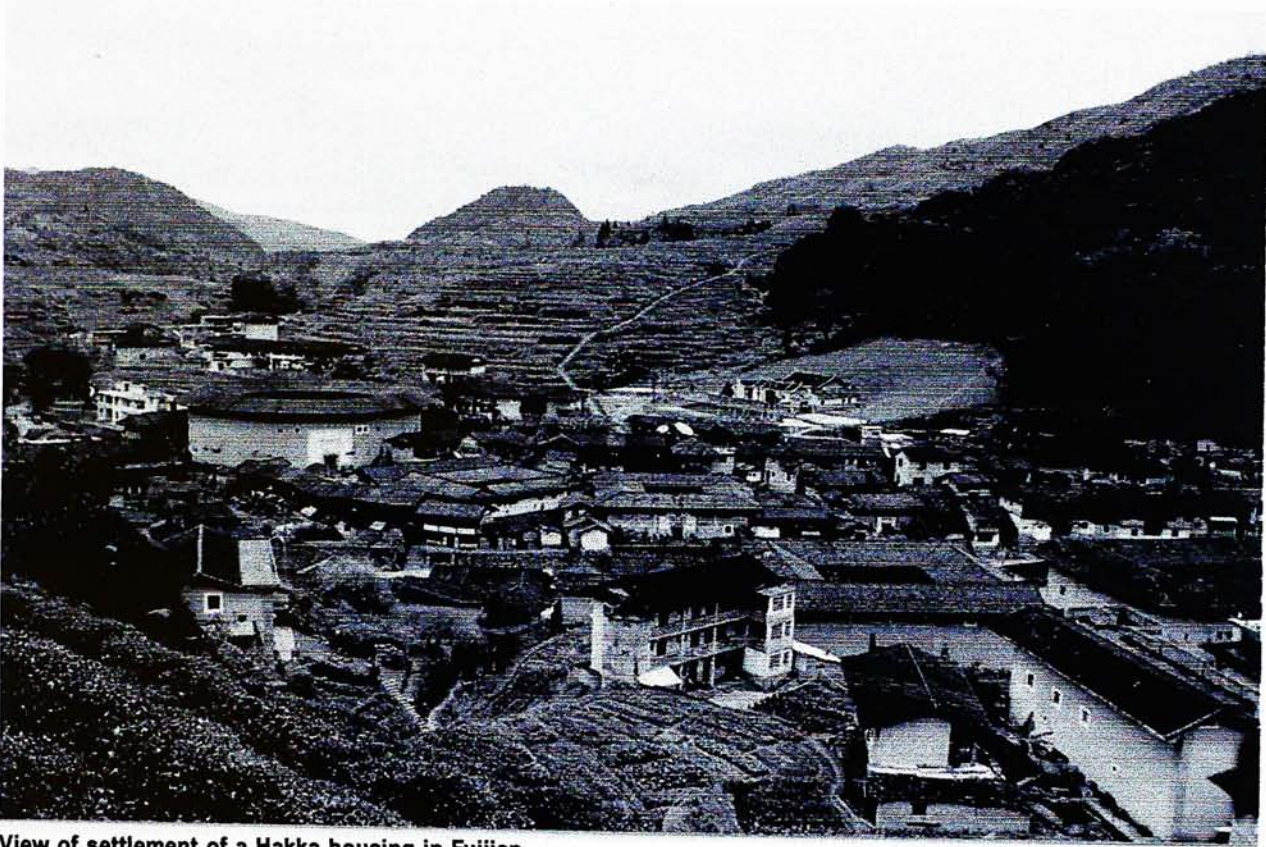
"...how else can mortals answer this summons than by trying on their part , on their own, to bring dwelling to the fullness of its essence? This they accomplish when they build out of dwelling, and think for the sake of dwelling."

Only man himself by their own to think and build, in a way to preserve the fourfold, then building and thinking belongs to dwelling. In this sense, the sense of dwelling is coming from one's interiority (spiritual sense), rather than merely from the exteriority (things).

Even if Chinese may have different interpretation with the western civilisation, his text evokes some similarity between the East and West. In the following, I try to interpret the fourfold mentioned in Heidegger's text in terms of Hakka earth rammed house, which I visited in last December at

Fujian.

Earth rammed houses are a kind of collective housing. They are huge and vary from three to six storeys, and often accommodate to as three to five hundred people in a single house, in order to allow the clansmen living together. They likely distribute on the mountain region of the western



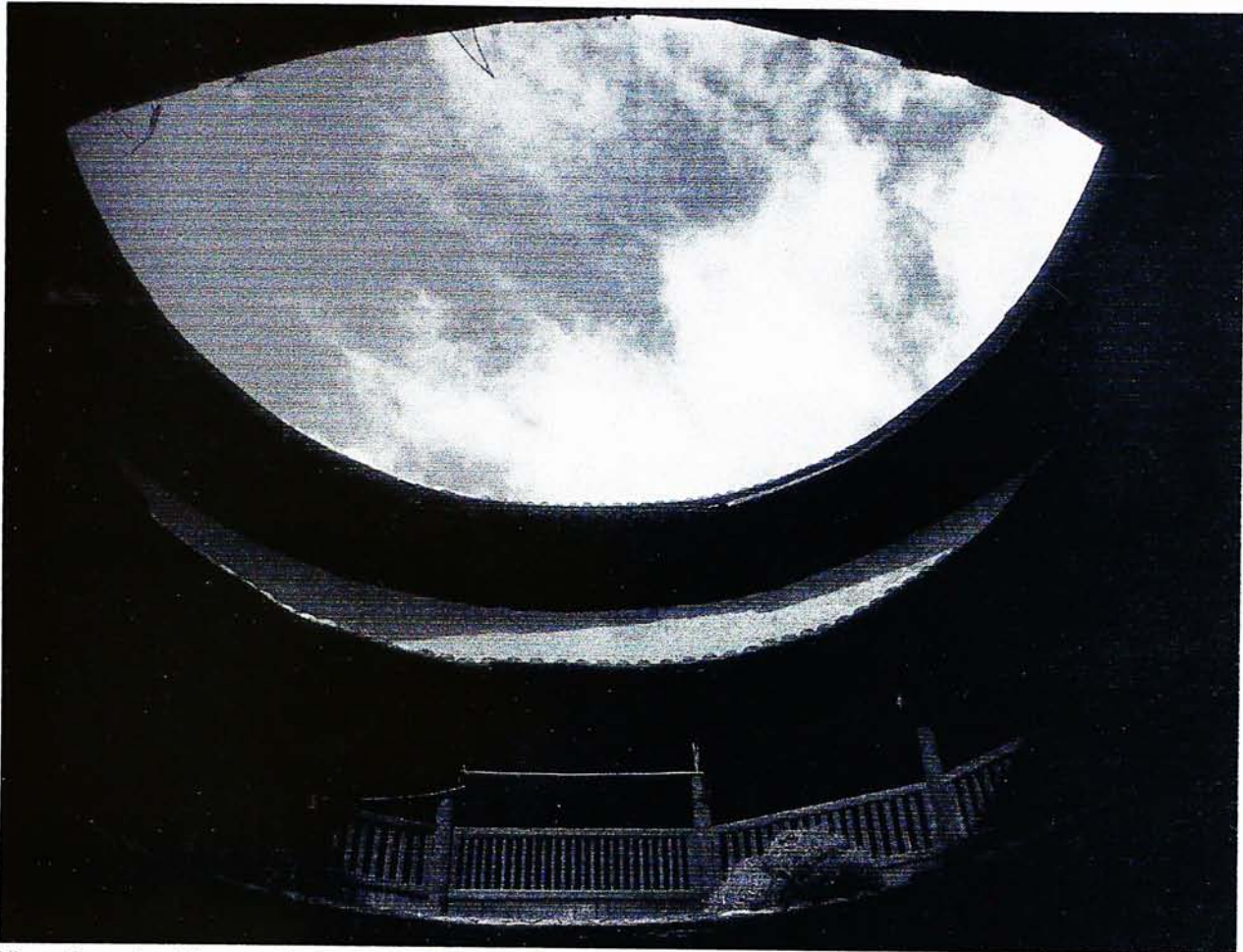
View of settlement of a Hakka housing in Fujian

Fujian.

Save the earth

Heidegger explained that saving did not only snatch something from a danger; saving the earth mean not to master the earth and does not subjugate it, that was one step from boundless spoliation. In the earth rammed housing, "Fung Shui" is a methodology to harmonise the relationship between man and nature.

The settlement of the whole village is in accordance with the topography based on the knowledge of Fung Shui. They do not exploit the earth but to settle the buildings on the earth in accordance with its topography. Even if the round and square shaped earth-rammed houses are identical in various villages, the perception of each village is not the same. Since the variation of topography is very large, like the unmistakable personal identity of each person's face, the settlement of each village



View of courtyard in a earth rammed house
is varied. This is the result of their respect to the earth.

Receive the sky

Each earth rammed house has to include a courtyard. For Chinese, the spiritual meaning of courtyard is an inside space to receive the power from nature through receiving the sun lighting, rainwater and wind (all they are from the sky). Usually, people warship the God of the sky everyday at courtyard. Technically, the courtyard serves to provide ventilation and day lighting to the interior. In which, man receives the sky through the courtyard as if the house is a miniature world other than the outside world.

Looking at the sky through the courtyard is different from outside; the sky is framed by the eaves of the roof. The framed sky awakes one's conciseness of his/her being inside the house. You feel inside is actually that you are aware of your Being at the centre of the world, as the sky project on your retina.

It serves to show that ancient Chinese really attach importance to the relationship between man and nature. Through the thing like courtyard, which acts as a medium to provide a place for the interaction between man and the nature.

Await the divinities

As aforesaid, the courtyard allows man to warship the God of the sky. ***"When we speak of the divinities, we already thinking of the other three along with them, but we give no thought to the simple oneness of the four."*** Courtyard is a very spiritual part in traditional Chinese architecture.



Initiate mortals

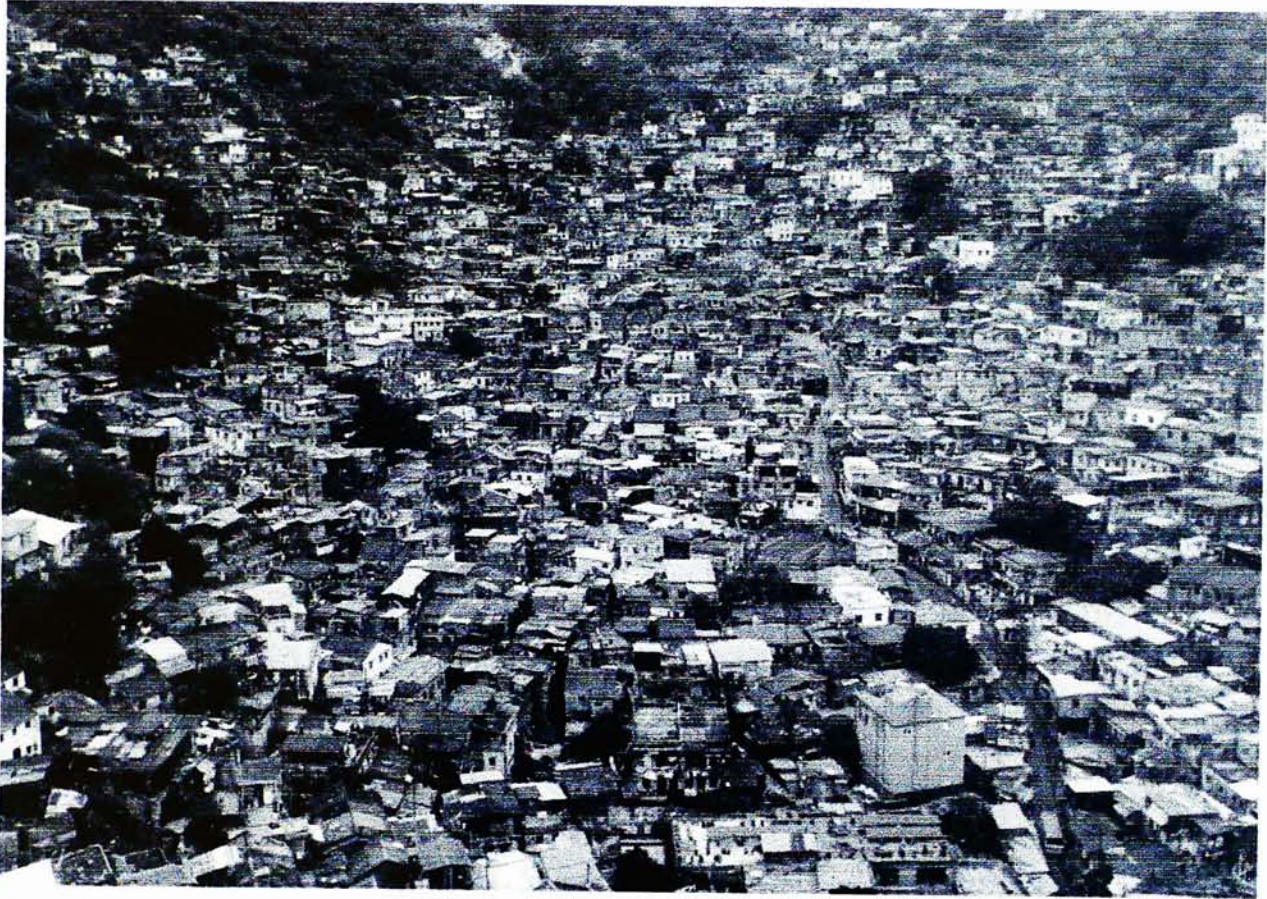
For Chinese, house is a dwelling place for few generations. In the earth-rammed house, each house is actually for a big family keeping with the tradition of the clansmen living together. The dwelling place is not only one generation but experienced by few generations through the journey of time. The house itself serves like hardware to keep the history and memories of the previous generations and pass to the offspring.

“Only if we are capable of dwelling, only then can we build.”

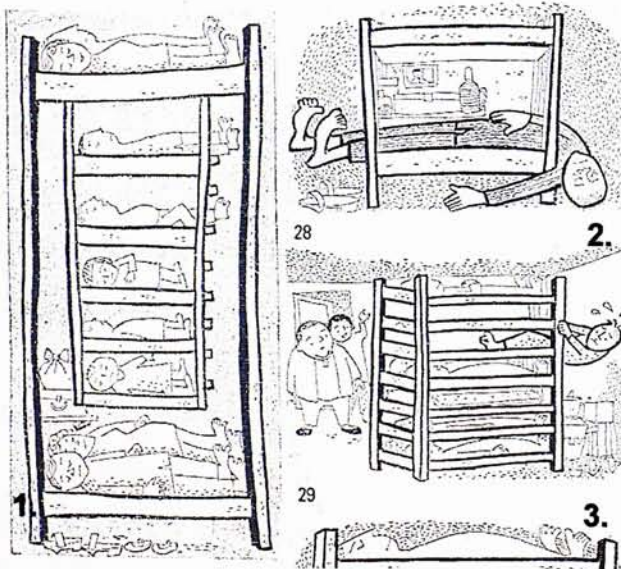
The essence of building is letting dwell. In accordance to Heidegger's explanation, that means to bring something made, as something present, among the things that are already present. For the Hakka earth rammed houses, Hakka people are living with the building which built by their ancestor. From which, offspring know how they build to let dwell. Then, they use their own way to build for their own era. In this way, the present earth rammed houses are in evolution throughout various generations till to now.

Our reference of the traditional Chinese architecture in no way means that we should go back to build such houses, but it illustrates by dwelling that has been how it was able to build. We can learn from our ancestor how they built in a way to allow mortals to preserve the fourfold.

The gap between dwelling and housing



View of a squatter area at Lion Rock



1. One bed for a family of seven. (1960)
2. The building is too cramped. (1960)
3. The building is too low! (1960)

The origins of public housing in Hong Kong

At the late Forties and early Fifties, due to the Civic War in Mainland, a large amount of industrial men and skilful workers immigrated to Hong Kong. On one hand, they provided a good base for the later development of manufacturing industrial economy here; on the another hand, the never-ending need of housing became a never-ending social issue in Hong Kong.

After the end of the Japanese occupation at 1945, the population tremendously increased from 600,000 to 2.36

million at 1950. It is no doubt that they had provided adequate and cheap manpower to the industrial economy development in Hong Kong for the past decades.

Until December 1953 as a consequence of a disastrous fire in a squatter settlement at Shek Kip Mei in Kowloon which, overnight, made 53,000 people homeless. The government thus initiated an emergency programme to build basic resettlement accommodation with the object of clearing land occupied by squatters, making it available for development which was to include housing estates for the families so displaced.¹ It seems to be that the idea of the massive public housing programme, which derived from these humble origins, can be understood as a welfare measure.

However, in accordance with Drakakis-Smith, he held an opposite view as **“support to property developers”** to reject this idea. His point is that the one million squatters resettled by 1971 were resettled on land equivalent to only 34% of the area previously occupied, and on peripheral land of much lower value.² Therefore, for Drakakis-Smith, the explanation of the squatter resettlement is that it served to make land available for private development and public works. This explanation also accounts for which squatter areas on the undevelopable dangerous land such as steep hills, and those on the periphery of the built-up area.³

Moreover, In the Eighty, Lui argues that because of the position of Hong Kong in the world economic system, Hong Kong has to keep its labour costs and productivity at a level which will allow it to remain internationally competitive. Public housing acts as a social wage to subsidise workers and helps to promote peaceful labour-management relations. Therefore, the public provision of housing is thus explained by its role in reproducing labour-power.⁴

I am not going to involve in the argument of the idea of the origins of the public housing here. The argument implies that the idea of the public housing in Hong Kong is not simply as welfare measure in providing shelters for homelessness and improving the living environment of the squatter areas, as well as Government's slogan. Behind this, there is another hidden idea, which is corresponded to the support to the property developers and reproduction of labour-power.

Superficially, the consideration of the previous clearances squatter areas were in relation to the improvement of the living environment, but it actually corresponds to the economical and political consideration on the land and people. What is the role of an architect being in such project? Is it too pessimistic to being like a tool to follow the command from clients? In fact, everybody can not escape from polity. Architect is also a man that he does so.

Public housing – the government dominant provision

in the provision of public housing in Hong Kong, government plays an extremely dominant role. Dwellers in any squatter clearance were also being situated in a passive statue. As in the interview with social worker Mr. Chan, his speaking revealed that the government owned an well-organised policy to distribute dwellers to public housing and transitional housing. In which, dwellers

were no choice and only followed the resettlement program by the government. Any insistence on staying usually results in being violently driven out. At the end, they all in all were moved out of their buildings.

In a way, the cleared area would erect a well-planned new residential development, and another groups of people would move in.

Deprivation of the basic character of Being – Dwelling

"In today's housing shortage even this much is reassuring and to the good; residential buildings do indeed provide lodgings; today's houses may even be well planned, easy to keep, attractively cheap, open to air, light, and sun, but – do the houses in themselves hold any guarantee that dwelling occurs in them?"

Martin Heidegger

In this institution, the dweller's wish is being negated. Dwellers like goods to be moved and distributed to another buildings, which are standardized and well prepared for lodging. The flats in themselves hold any guarantee that dwelling occurs in them? Anyone can act as the master on the occurrence of dwelling? As the last chapter mentioned, not every building are dwellings, even if they are lodgings. Only man by their own, to think and build, in a way to preserve the fourfold; then building belongs to dwelling.

In the mechanism of the resettlement, dwellers have been deprived of dwelling (basic character of Being). At the same time, the culture of dwelling is also being dominated by the institutional policy by Government.

¹E.G.Pryor, 1973. Housing in Hong Kong. Oxford University Press.

²Drakakis-Smith, 1973, Housing Provision in Hong Kong, Hong Kong: Centre of Asian Studies.

³Alan Smart, 1992, Making Room: Squatter Clearance in Hong Kong, The University of Hong Kong, Centre of Asian Studies.

⁴Lui, T.L. 1984, "Urban protest in Hong Kong: A Sociological Study of Housing Conflicts." M.Phil. dissertation, Department of Sociology, University of Hong Kong.

An alternative resettlement program – Tung Tau Tsuen Cottage area (Pui Man Village)

There is very little information about the Cottage areas. Many books even talking about the housing in Hong Kong may not including any information about it. Therefore, my information mostly refers to interviews with the social worker Mr. Chan and a dweller living in Tung Tau Tsuen cottage area.

Self-helping housing

Before the government participation in the provision of public housing in reaction to the Christmas 1953 Shek Kip Mei fire, government would give helping to the homeless in squatter fires. For instance, Mrs. Ng with her family has been living in Tung Tau Tsuen Cottage area for nearly fifty years. Before, they lived in the squatter area at Kowloon Tong. They became homeless in the 1952 Kowloon Tong Squatter fire. Then government provided a land located at the hillside behind the previous Kowloon Walled City for their resettlement. However, the government did not give out any financial support to them, as Mrs. Ng said that the government gave them a desolate and undeveloped land; after that they had to rely on their own effort. Some dwellers with financial effort would employ a contractor by their own



View of Pui Man Village



Self-helping housing at Pun Man Village

for the building construction. Fortunately, a religious organization gave their hands to help those dwellers with financial problems. They on behalf the dwellers employed a contractor to build a series of simple concrete houses with pitch roofs along the steep hill. With low price sold to dwellers who were able to afford them and, rent to those who did have serious financial problems. Now, the religious organization is still working for this area, and the church and the primary school located at the top end of Pui Man Street are operated by them.

Therefore, there are two kinds of houses. One is the simple concrete house with pitch-roof; another one is varied because owners employed contractors individually. For my observation, the living environments are much better than the squatter area, as there are well-planned plumbing system and each house with individual kitchen and toilet. Their living environment is actually better than most of the public housing estates in Hong Kong.

In accordance with the Chan, at the early Sixty, the government started the clearance of squatter area. In which, the squatters would be demolished and, the government would provide lands to resettle them, which were likely located at the periphery of the city and some undeveloped hill area. Also, the government would grant a fixed budget to some voluntary community organizations like the Neighbor and Welfare Association, who would be responsible to look for suitable contractor for the building construction. If the granted budget was not enough to pay for the construction fee, dwellers were necessary to raise funds by themselves. That was similar to what Mrs. Ng said but, the government at the early Fifty did not provide any financial support for the resettlement. However, this provision only last for a short time, and had been abandoned. The point is that the land value under the "laissez-faire" became much valuable than before, and so the government turned to resettle dwellers to public housing in the squatters clearance, according to Mr. Chan.

In fact, this provision contains some merits that are absent from our well-prepared public housing nowadays. The dwellers are necessary to pick up the responsible for their house construction – may be the government merely focus on the economical consideration rather than this point. In which, people by their own to build and think for their dwelling; that is much close to Heidegger's idea of dwelling. Today, it shows that the policy of self-help housing is successful and is practical.

Conclusion

“ The proper plight of dwelling does not lie merely in a lack of house. ... The proper dwelling plight lies in this, that mortals ever search anew for the essence of dwelling, that they must ever learn to dwell. What if man’s homelessness consisted in this, that man still does not even think of the proper plight of dwelling as the plight? Yet as soon as man gives thought to his homelessness, it is a misery no longer. Rightly considered and kept well in mind, it is the sole summons that calls mortals into their dwelling.”

Martin Heidegger

Today, we separate building and dwelling as two separated activities; as well as, building has the former and dwelling as its goal. In respond to the housing shortage, and with the government dominant housing provision, we build a lot of residential buildings. However, not every building is a dwelling; even lodging not have to be dwelling. Who can guarantee that the dwelling would occur in there? Even if the housing is well designed, the master to evoke the sense of dwelling is the mortal himself.

Building belongs to dwelling, only if mortals by their own, trying on their part, to build and think for dwelling, in order to bring the four-fold into the fullness of its essence. Then mortals can answer the summons that calls mortals into their dwellings.

Dwelling is the basic character of Being. The self-helping housing as Tung Tau Tsuen Cottage area and even the ancient earth rammed housing serve to show that mortals themselves own this kind of character.

However, in the trend of the government dominant society becomes more and more institutional, she mainly focus on economic consideration our urban space. Land becomes a commodity rather than the sense of places. Only government and a few large land-developers can master the fate of our urban space. They are almost the master to control the essence of our dwelling places. If dwelling itself is a kind of culture of a region, the general is being deprived of the participation in the constitution of culture in this region – culture means all activities carried out by civilized human being (see introduction). In this situation, our government should act as a neutralist to turn over this unfair situation. Nevertheless, she do not only turn a blind eye to it, but also behaves likely to encourage the occurrence of this unfair matter.

Everything should have a stop. But it does not mean it ends up here.

In the next chapter, I would analyze the target site, Tai Hom Village. Then the theoretical study of dwelling, the precedent study of the Tung Tau Tsuen and the argument here altogether with the analysis of Tai Hom Village would set a base for my design brief, in order to transform all these into design eventually.

Site analysis – Tai Hom Village

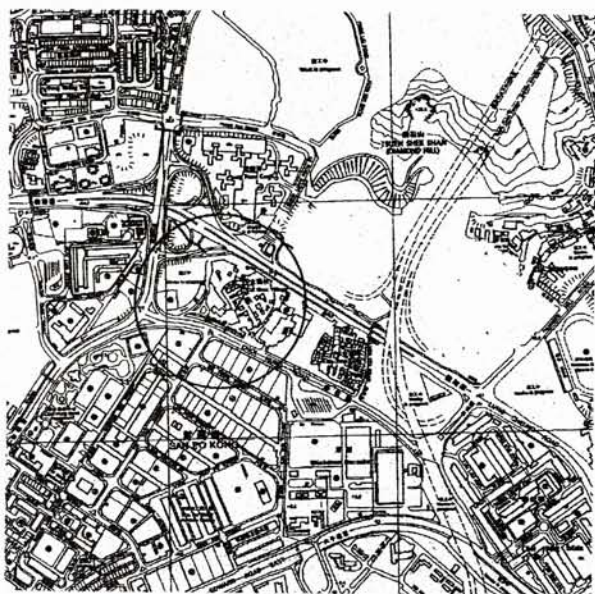
History of Tai Hom Village

1) Before 1898

Diamond Hill area was within easy walking distance of official and commercial Centre of Kowloon was stationed. After 1841, it was active in producing crops for H cially rice, firewood, vegetables and pigs (Hayes 1983a: 52).

At the turn of century, there were in New Kowloon (area zoned in 1937) a number of large villages, including Nga Tsin Wai and Po Kong near Diamond Hill, and Sham Shui Po, with 1,500 people . The Diamond Hill area with villages of Tai Hom (Tai Tan Tsun), Un Ling (Yeun Ling) and Nga lu Tau were all small hamlets. In which Tai Hom had only fifty people

Site analysis – Tai Hom Village



Location plan

History of Tai Hom Village

1) Before 1898

Diamond Hill area was within easy walking distance of official and commercial Centre of Kowloon City, where a deputy magistrate was stationed. After 1841, it was active in producing crops for Hong Kong population, especially rice, firewood, vegetables and pigs (Hayes 1983a: 52).

At the turn of century, there were in New Kowloon (area zoned in 1937) a number of large villages, including Nga Tsin Wai and Po Kong near Diamond Hill, and Sham Shui Po, with 1,500 people (see fig.?). The Diamond Hill area with villages of Tai Hom (Tai Tan Tsun), Un Ling (Yeun Ling) and Nga lu Tau were all small hamlets. In which Tai Hom had only fifty people (Lockhart 1899:24).

2) From 1898 to 1941

The development of the Diamond Hill area was completely transformed by the leasing of the New Territories in 1898. In 1937, part of the New Territories had been named as New Kowloon, which includes Diamond Hill. The New Kowloon refers to 137 square miles from the north of Boundary Street, and the portion beyond the Kowloon Range of hills is named as New Territories.

The reason for this practice lies in the geography of the areas. New Kowloon could be easily developed to provide space for the



1954



1964



1984

crowded colony, but the region beyond the hills was thought to be undeveloped and useful only as an agricultural and recreational hinterland.

Large portion of area of the Diamond Hill was agricultural land, which are prohibited to erect buildings upon them. An only land with standing buildings was classified as building land. All others would need to be converted to building land before building upon it; otherwise, it would be classified as illegal structure - squatter*. The exchange of leases involve a re-assessed rents and premium.

By 1908, the easy conversion seemed to have disappeared, and owners of agricultural land needed to comply with layout (Town planning schemes). The result was that any development in New Kowloon was subject to considerable administrative restrictions and heavy premium; but no premium was charged for the conversion of agricultural land in the New Territories. Until 1941, the Diamond Hill are remained a primarily agricultural area, although many large development around in the near vicinity.

3) The War and period of re-construction

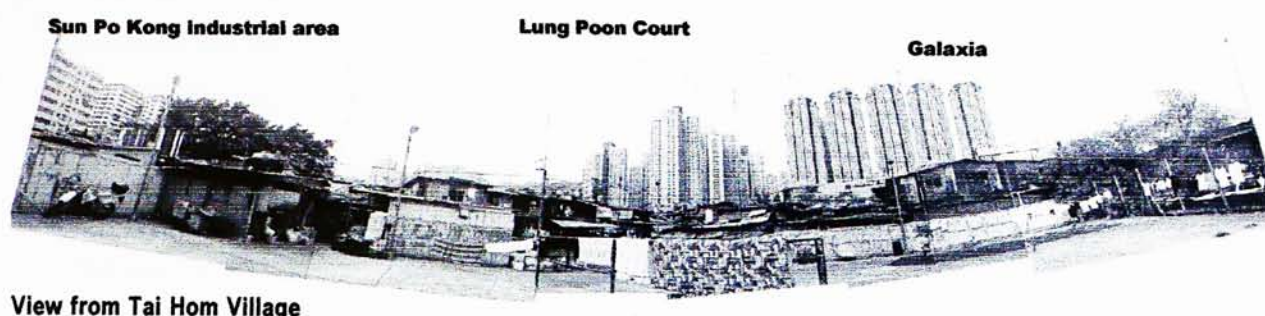
During the Japanese occupation from 1941 to 1945, most villagers fled to China. The disruption of the village organization and the development of the area during the occupation, combined with commonly delayed returns and extreme demand for housing set the scene for the transformation of Diamond Hill to a squatter area in the early post-war period. They can be summarized as fol-



1997

lows:

1. The rapid expansion of the population due to the refugees' influx from Mainland in 1950's, that the Diamond Hill became increasingly attractive for urban development.
2. Many large developments occurred near the Diamond Hill, like the industrial area in San Po Kong. That attracted a lot of low-income workers to move in the Diamond Hill.
3. As aforesaid, the policy in the post-war period was that conversion of agricultural land was rarely permitted. Therefore, many land-owners built buildings on the agricultural for selling or renting to the outsiders, which all are labeled as "squatters" - illegal buildings.
4. Many villagers became dire financial need just after the Japanese Occupation. Indeed, combined with the strong demand for accommodation by the migrants from China, many villagers would rent and sell their fields.
5. Furthermore, the Government showed no inclination to engage itself in such a major project to deal with the problem of "squatting" on the agricultural lands, and it would have taken a great deal of time and money.



View from Tai Hom Village

4) Contemporary history

Five phases of clearance have already occurred between May 31, 1988 and July 27, 1989. This clearance affected building lots, including many old village houses, which existed prior 1898. Actually, the one remaining ancestral hall was to be destroyed. The clearance of the land of Tai Hom North was auctioned and a new private residential development (the existing Hollywood Plaza) was established.

Up to now, the previous squatter area beyond the Lung Cheung Road are the Lung Poon Court (Home Ownership Housing), Hollywood Plaza (shopping Centre) and Galaxia (Private residential housing).

After Tung Cha Hwa visiting the Tai Hom at September 1997 and said that Housing Department proposed to complete the clearance of the remaining Tai Hom Village by 2001, but the exactly time of clearance is still a myth.



Notice Board - warning those illegal buildings and purchasing of squatters

However, subdivision of the existing huts for renting and selling to the new immigrants who are usually low-income class, are still very common in the recent years, even if there are many notice boards warning those illegal purchasing of squatters. For instance, in accordance with some recent buyers, the outsiders can buy a flat with 60 sq. ft. with electricity, water supply, kitchen and toilet. Why the squatter area of Diamond Hill still is very attractive to many root-class immigrants can be summarized as follows:

1. Many new immigrants are low-income class, so they can not afford the expensive private housing. The squatters become the chance for them to improve their living condition.

2. The new immigrants are usually failed to apply the public housing, as applicants and their families are required to be living in Hong Kong for more than seven years. Indeed, in the normal circumstance, they can successfully acquire public housing units within six to seven years. Therefore, the squatters can allow themselves to deal with the problem of accommodation temporarily.
3. For the low-income immigrants, they intend to live nearby the easy accessible urban area like Tai Hom, because there is adjacent to the industrial area San Po Kong. The factories there could provide working opportunities for them. Especially during the bloom of the industrial period, many people living in the Tai Hom were working in San Po Kong.

Phenomenon in Tai Hom Village

Man and things 1 - transformation from field to squatter

The settlement of the today's Tai Hom Village can be traced back from her history. Actually, it follows the previous fields' pattern over there. In accordance with some old dwellers, most of the today's alleys are in fact the lanes among the field. Therefore, the chaotic appearance behind is actually with invisible order.



The external wall of a squatter hut - made by corrugated metal



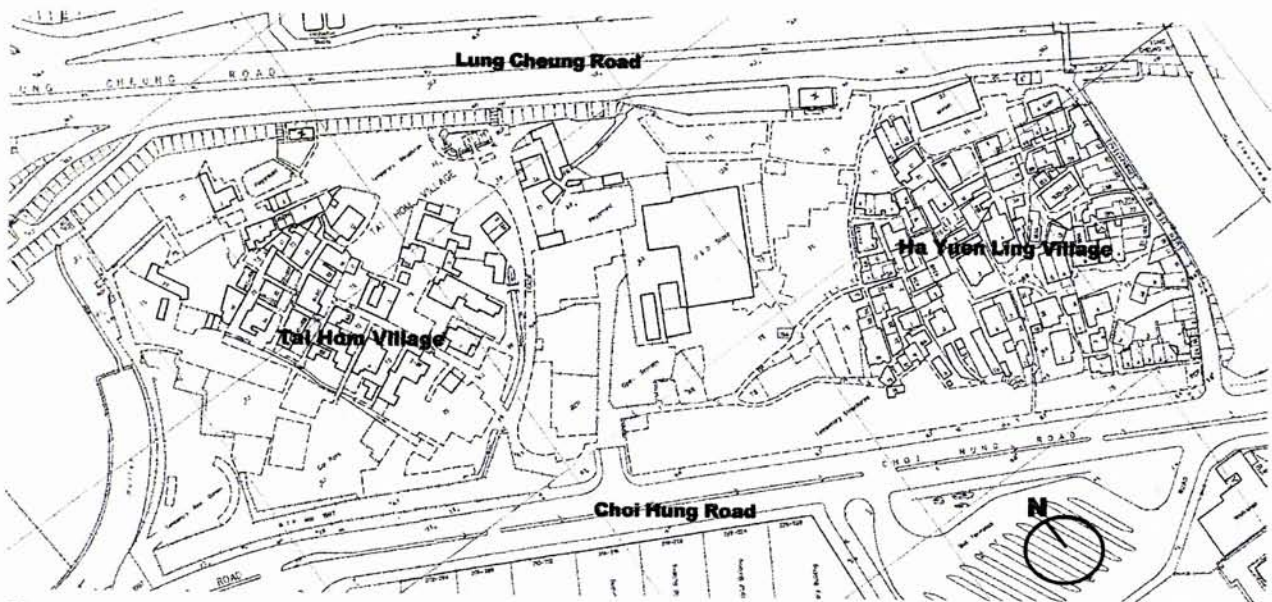
Hut 1



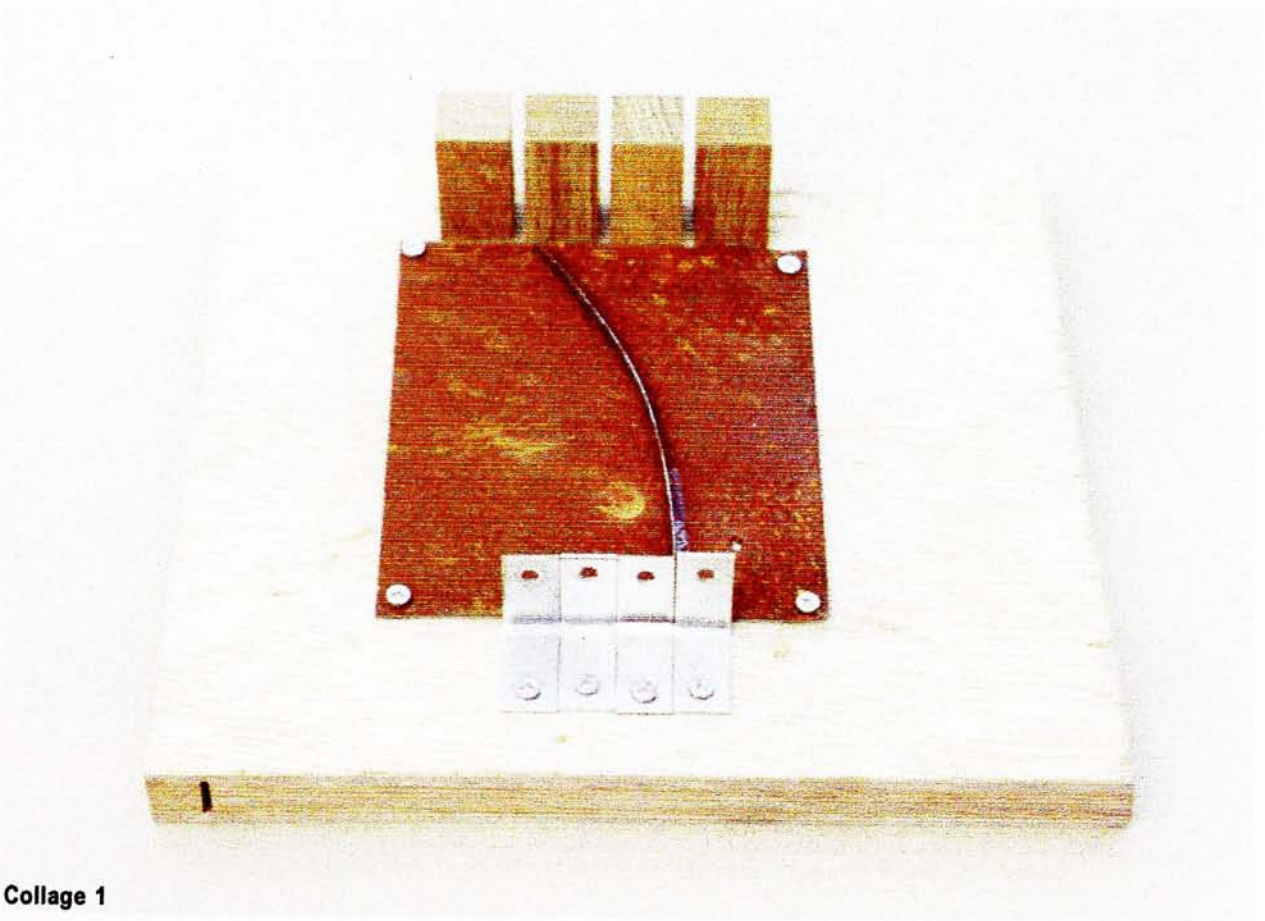
Hut 2

Man and thing 2 – urban fibre

The geographical position of Tai Hom Village is in the middle of the Diamond Hill and Sun Po Kong. Where the street with various shops selling vegetables or daily accessories, a food stalls, supports the proper daily life of not only herself, but also the Sun Po Kong and Diamond Hill. During the lunch hours, many worker from Sun Po Kong, and students from Diamond Hill would have their lunch their. Moreover, because of the bus stops along the Choi Hung Road and the MTR station along the Lung Cheung Road, the Market Street becomes very important urban fibre to link up the South and North of the district. This urban fibre is not created by planner, but by the community.



Site plan



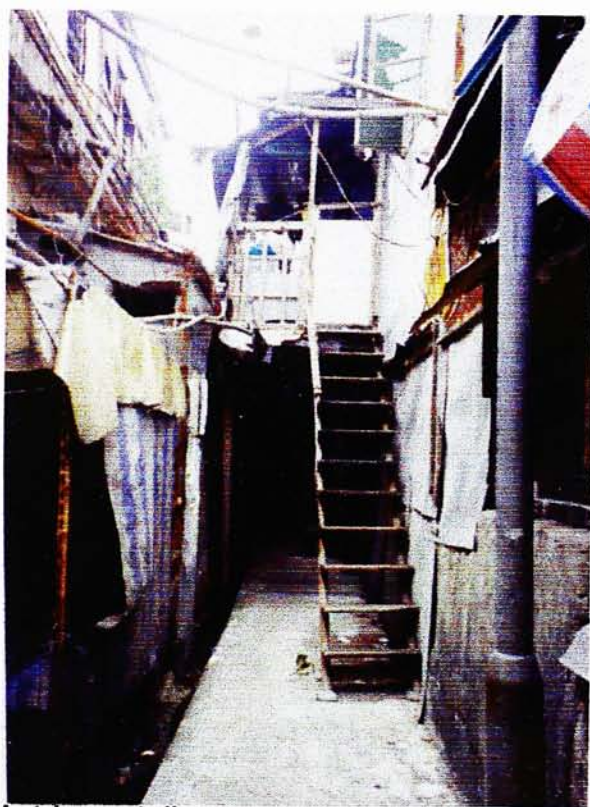
Collage 1



Children play along alley

Man and thing 3 – public yet private – alley

Alley there is not only a public access, but also an important space for daily life. Dwellers are likely to cook at the alley, as many kitchens are located outside the huts along the alley. In accordance with the social worker Mrs. Chan, that sometimes raises arguing with in between neighbor but; at the same time, that enhances the contact between neighbors. Because of the ambiguous nature of the alley, dwellers are likely to stay there – some dwellers put chairs and gather to chat there; put some planters along the alley; they likely to open their doors while they are at home. The right of property of the alley is invisible. It keeps changing and determined by the interaction among neighbors themselves.



A staircase at alley



Kitchen at alley



Hanging on the wire mesh



Hanging at an open space



Another function of a lamp pole

Man and thing 4 – indeterminate function

There are some open spaces within the village. They are small and simple without sophisticated facilities. These spaces can be footballs playground for children; be places for them playing hide and seek games; for dwellers chatting and hanging their laundry. Their functions are indeterminate. For instance, dwellers usually connect two lamp poles with a rope, for hanging their laundry. In addition, the wire mesh is always covered with laundry. Some abandoned daily used articles can be used as their construction materials. The functions of the *things* are not determined by the things themselves, but by dwellers' ideas.



To Save the earth



To initiate mortals

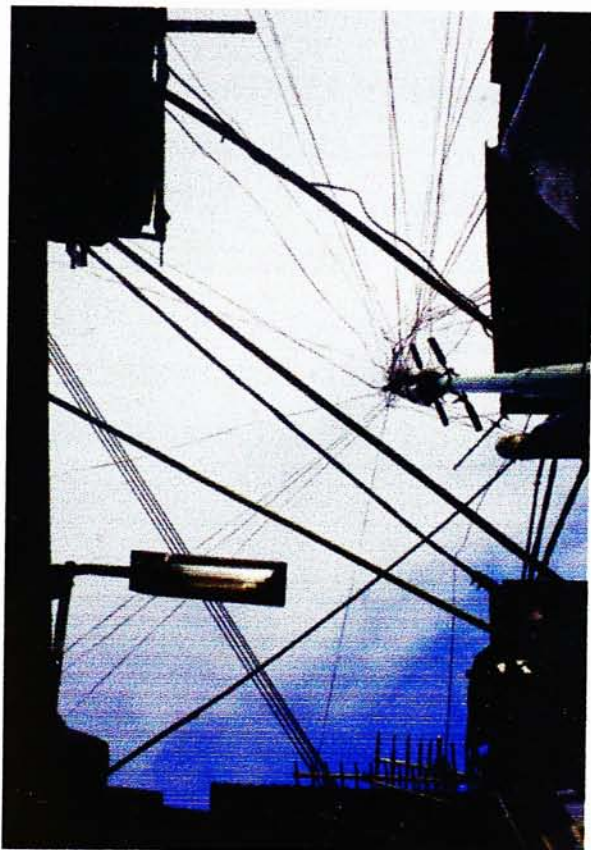


To await the divinities

Man and thing 5 – preserving the fourfold

Each dweller here does have a various visible story behind. However, they own the same reason to dwell here is that they do not want to be homeless – most of them are not able to afford to the high-rent in Hong Kong and so they have no choice to dwell here.

Because they give thought to their homeless, they try their own part to think and build for their dwellings at Tai Hom Village. For Heidegger's idea, they rightly answer the summons that calls mortals into their dwelling. In according to their needs, they modify their huts and build add-on structures, in order to be letting dwell – following the fields' order to build their huts; opening windows to receive the sunlight; to wish the divinities to look after them; making room for their families. In a way, dwelling and building is kept in one. They have illustrated the basic character of Being – the value of Being.



To reveive the sky (Tai Hom Village)



The drain is simple and crude

Man and thing 6 – being powerless

In fact, almost all the toilets there are the dry toilets. Indeed, there is no proper drainage system. In accordance with Mrs. Chan (social workers), during the raining season, the simple and crude drains likely flood over the land; sometimes, even floods into dweller's huts. At the time, the feces flood out with the wastewater, and it is terrible.

The construction of a proper drainage system needs a great amount of budget; also, it is necessary to have the participation and cooperation of most of dwellers. In addition, this construction on the existing overcrowded area such as the narrow alleys, complicate and congested layouts of the squatter's settlement would involve a lot of technical problems. Therefore, most of dwellers also feel powerless; and hold a manner to tolerate it, rather to deal with it.

Man and thing 7 – human weakness

As aforesaid, Mr. Chan said that few families usually shared a kitchen. It is Inescapable that it raised quarrel among dwellers, but it also enhance the sense of neighborhood among them in helping each other that was absent from modern housing.

Undoubtedly, the human weakness like selfishness can be observed in the village. For instance, from my interview, the elder Mrs. Ng complaint that her neighbor (youngster) was very arbitrary and noisy. In fact, the problem is due to congested living environment and dwellers do not have enough private space. If the private space is enough to allow proper daily life and provide better compartment, the conflict among the neighbor can be reduced.

Design Brief

Introduction

It is no doubt that the improvement of the living environment such as congestion and dreadful hygienic condition is a way to make valid to sustain their dwelling. That would be the main focus of my design project. The question is, "what is the approach?"

Certainly, I absolutely disagree with the usual approach by the government in the previous squatters improvement program - all squatter huts would be demolished and dwellers would be moved to housing at various places, in order to make land for the development by private enterprise. That the self-developed community, history and social fibre would be disappeared altogether with the demolition. The government mainly focuses on the economic and political aspects of the land, rather than the human value. Their dwelling places can not be determined by the abstract economic value. Seeing their dwelling places in terms of economic value is actually despicable. The slogan of improvement is only a excuse for her to support the property developer, for the point of view of Drakakis. This kind of manner is hypocritical.

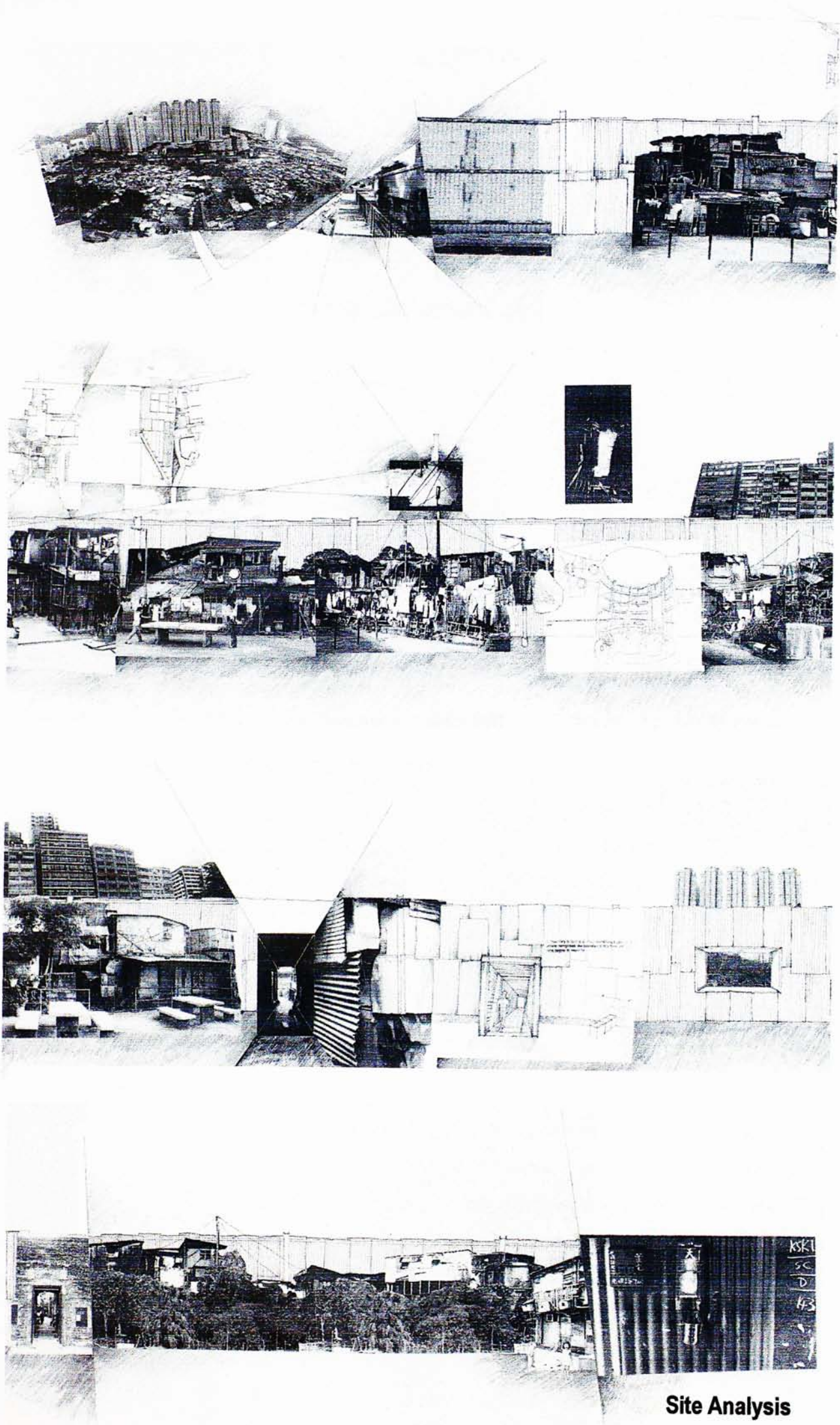
Besides, I do not believe that the living environment at Tai Hom Village would be improving naturally. In fact, in the tendency of our society to become more and more institutional and organized, part of our citizens are being depraved of the right to achieve their proper dwelling places. In many cases, dwellers intend to improve the environment, but the difficulties come from the financial problem and the restrictions from the government. Therefore this idea is romantic and irresponsible.

Intervention

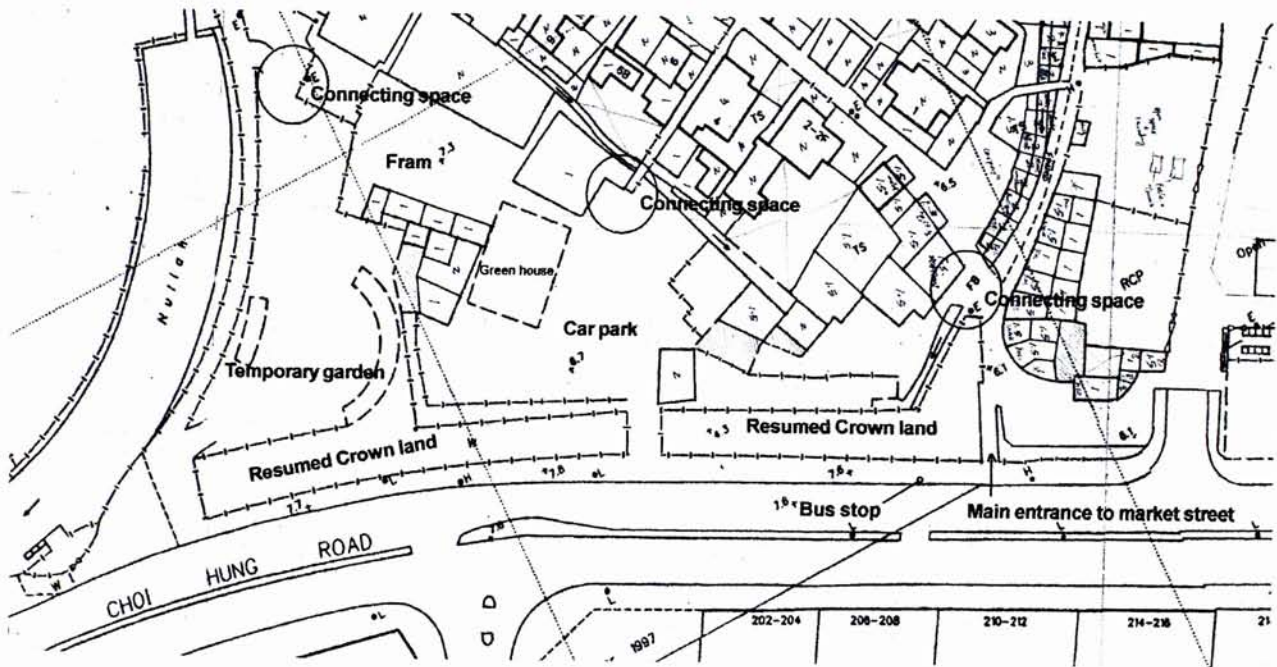
I believe that mortals own the basic character of Being – dwelling. Tai Hom Village's dwellers know better how to dwell in there than us. Therefore, my approach is not going to impose or search anew for their essence of dwelling, but intervening anew to sustain their essence of dwelling. Therefore, I select a empty site on the south of Tai Hom Village, in order to test my idea without demolishing any huts in there.

In the next chapter, I would make an analysis of it, in order to set a base in responding the site forces.

Site Analysis



Site Analysis



Site plan

The site is located on the south of Tai Hom Village, adjacent to the Choi Hung Road. It is mainly consisted of three parts - the resumed Crown land is now surrounded by wire mesh, car park and temporary garden. The west of the site is the mullah, and there are many trees on the opposite side. Where is very tranquil. In addition, the site connects the village at the north.

1) The resumed Crown land

Since it is located along the Choi Hung Road, the wire mesh along boundary almost likes a barrier to separate the village from it. Dwellers and outsiders approaching are necessary to use entrances on both ends of it. It serves to provide privacy and, acts as a buffer to separate the noisy road from the village.





Entrance of the car park

Bus stop



Main entrance to the market street





2) The car park

The car park is behind the above said Crown land away the Choi Hung Road. From my observation, most of drivers went to the direction to Sun Po Kong after leaving their vehicles there. This car park likely to serves the industrial area, rather than the village. There are many vacancies at the open car park in the opposite. Many drivers like to park their vehicles here due to the cheaper fee.

In addition, since the car park is very close to huts without any barrier, the engine noise greatly influence on the proper daily life of dwellers.



3) Temporary rest garden

This garden serves both Tai Hom Village and also the public. Its boundary next to the village is separated by wire mesh wall. It is possible that the government to prevent squatter from spreading over there. It is actually make inconvenient to dwellers in using the garden. Therefore, there are not many dwellers to be there.

4) Choi Hung Road

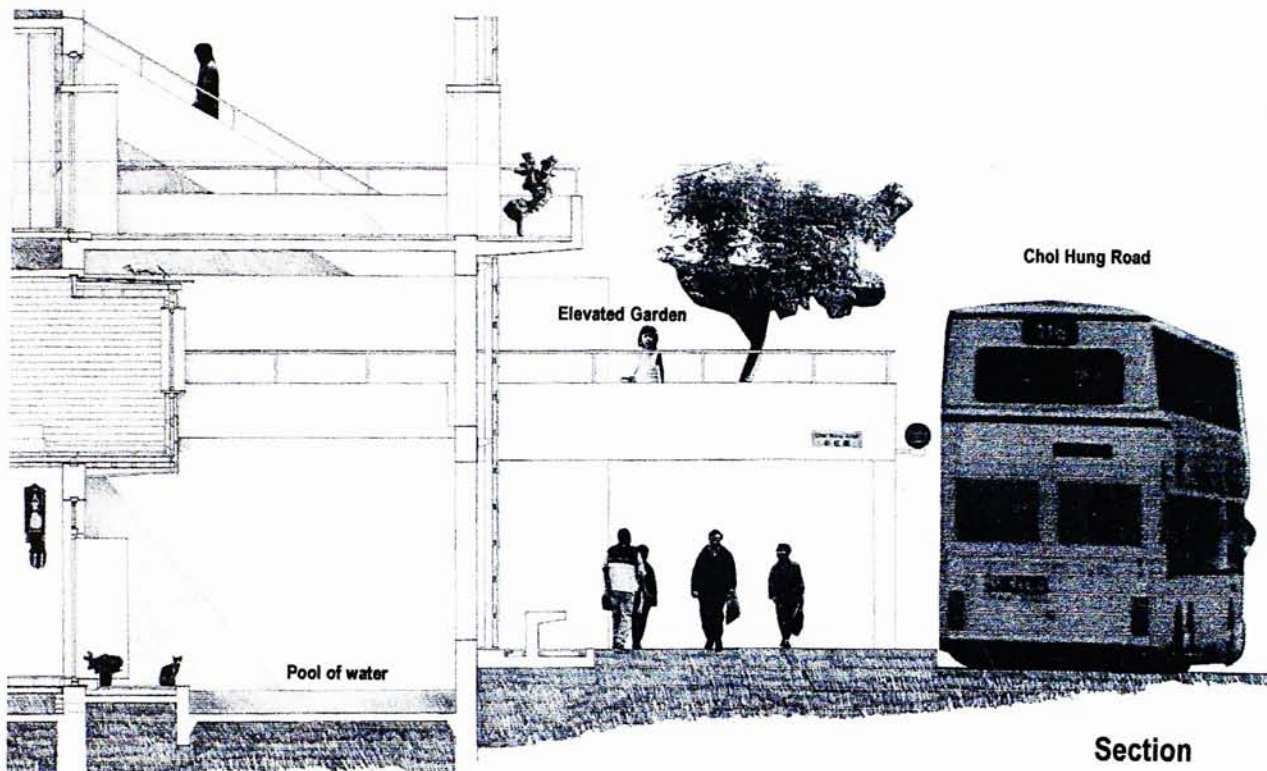
There are two bus stops and one mini-bus stop along the Choi Hung Road. Therefore, this side is noisy. In addition, the fast moving image of vehicles, do have a great contradiction to the tranquility of the village. It is necessary to protect the site from it.

5) Connecting space

The site is separated from the hut area by the farm and car parking. There are two areas directly connecting the site to the hut area. These two areas are potential to become the connecting spaces to join the new and old.

Design Criteria

1. Respond to the site force – Choi Hung Road



a) Barrier

The cladding wall acts like a skin to protect the site from the road, in order to separate the fast-moving image from the tranquility of Tai Hom Village. The copper cladding are used to make consistent to corrugated enclosure of huts and, the copper owns the similar nature like iron – corrosion. However, the former is much durable.

b) Pool of water

A pool of water in between the grid structure and the copper cladding barrier along the Choi Hung Road, provide physical and visual comfort to the dwellers, in order to neutralize the arbitrary nature of traffic road.

c) Elevated garden on the wall

There are three elevated add-on gardens on the barrier – one is public and two private gardens, which are extended from inner to outer of the barrier. Trees are planted on them to provide a visual comfort against the fast moving image of vehicles. In addition, two public gardens act as verandahs to provide canopies to the mini-bus stop and bus stops respectively. (See plans and section)

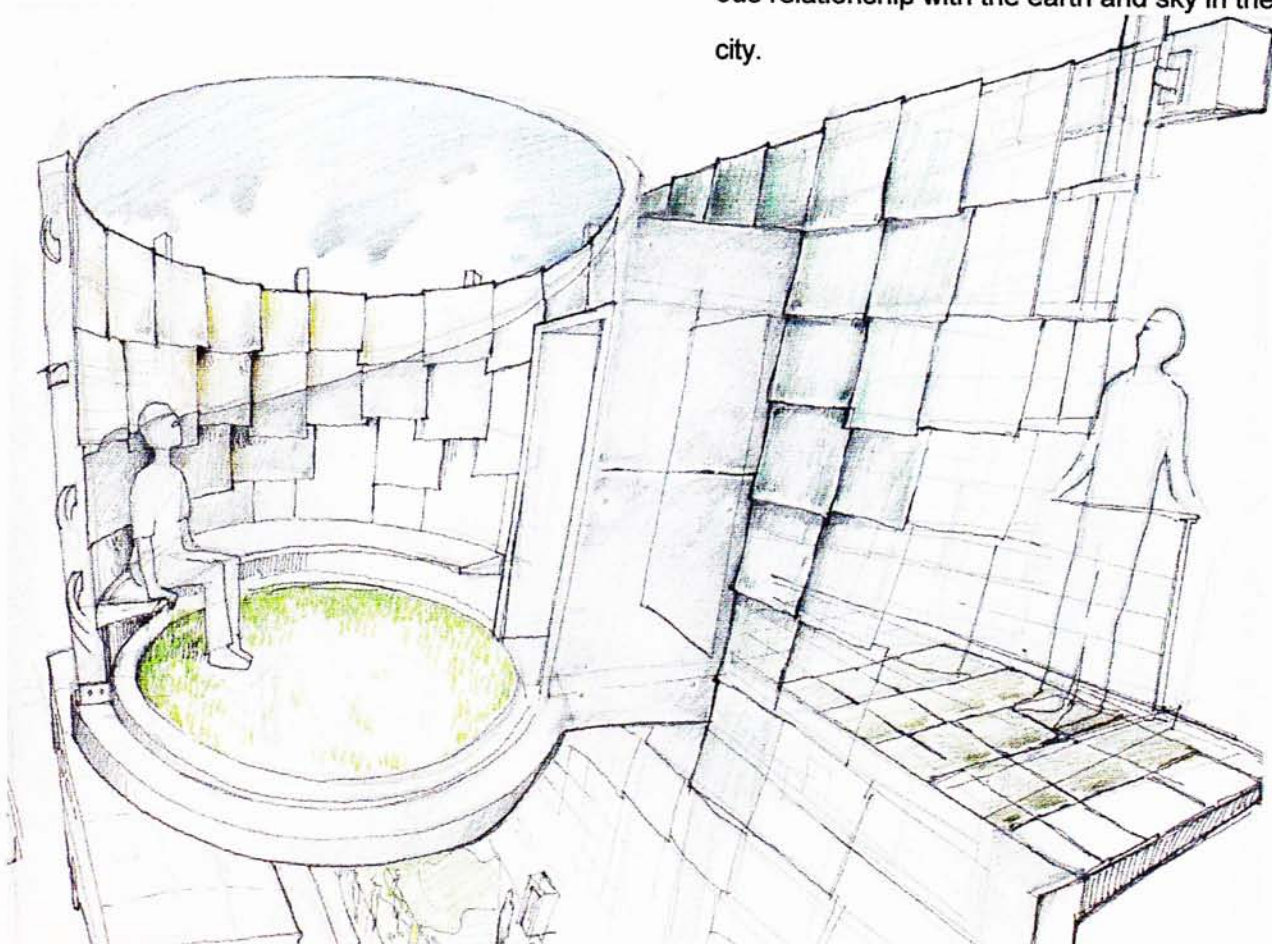
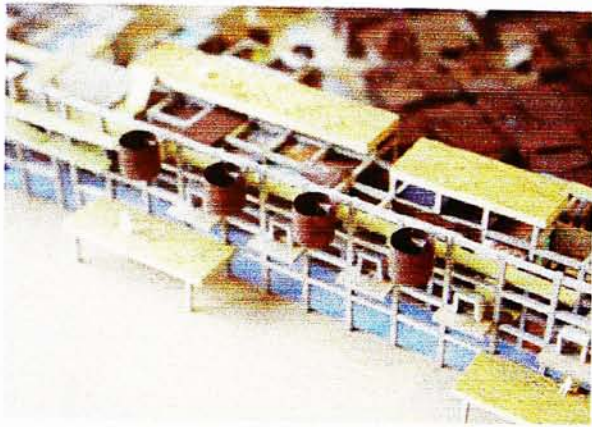
d) Wall garden 1 - Linkage

The barrier owns dual meaning. On one hand, it acts as a barrier; on the other hand, it is a public garden linking up the Choi Hung Road, grid's rooftop and Tai Hom Village.

e) Wall garden 2 - Respond to the broad sense of dwelling - making aware of oblivious space

The sense of dwelling is not limited in the domain of a house. Being means a mortals to dwell on the earth under the sky (see the chapter of "What is dwelling?"). However, in the fast pace, high-rise building and hard concrete made floor in the urban city dominate the nature of earth and sky. Indeed, the intimate relationship between mortals and nature has been in oblivion.

The oblivious space is an open-top cylinder as well as a small courtyard. It is constructed by simple building materials like metal and timber, which is the common building material in the Tai Hom Village. In which, the sky is framed and floor is grassland. It aims at making people aware of the oblivious relationship with the earth and sky in the city.

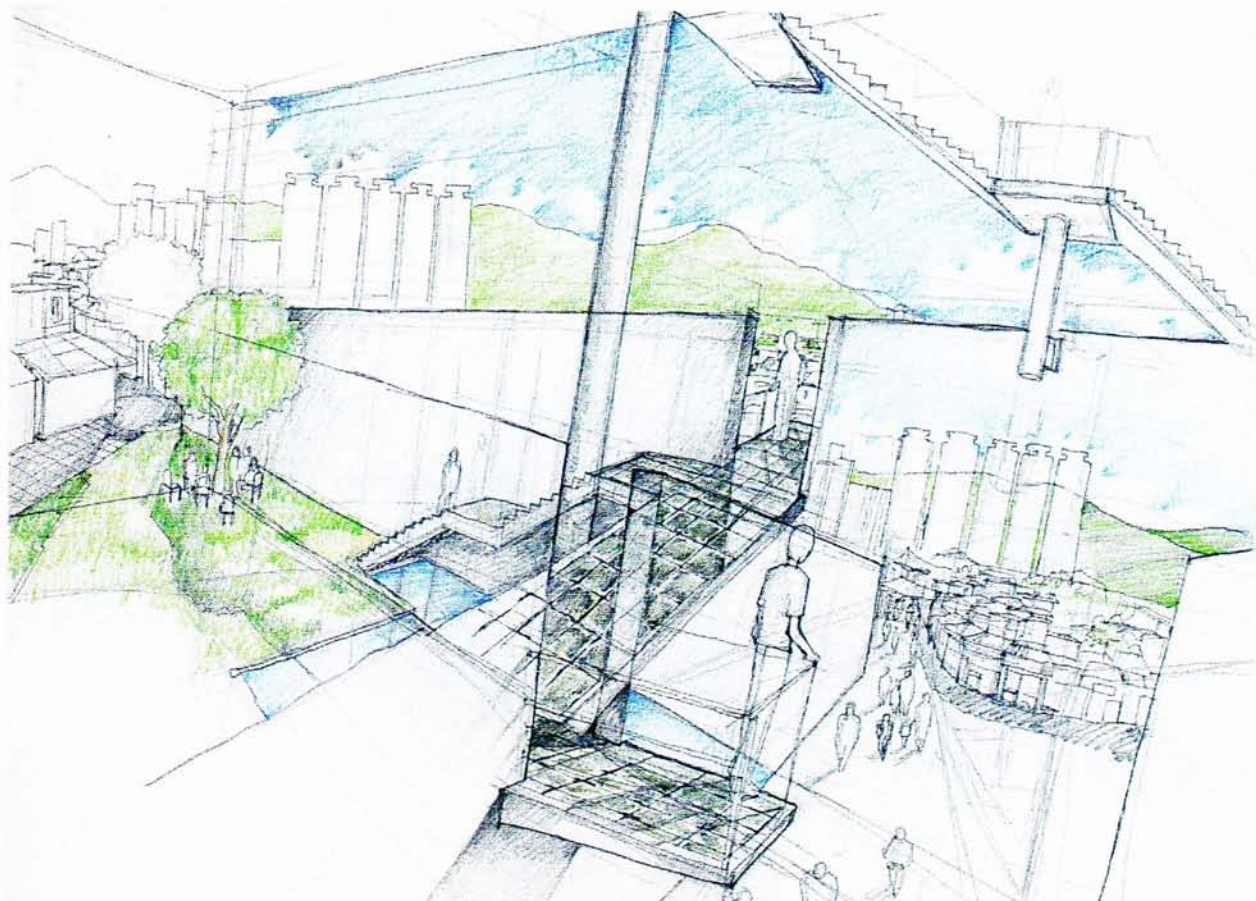


2) Respond to the existing urban fibre



a) Enhance the sense of threshold – entrances

The existing main entrance of the Tai Hom Village is retained. Two long walls penetrate from inner to outer of the barrier to open an access for people to go through the barrier into the village. The aim is to provide a transitional space in between the inside and outside of the village, in a way to make people aware of the difference between the both.

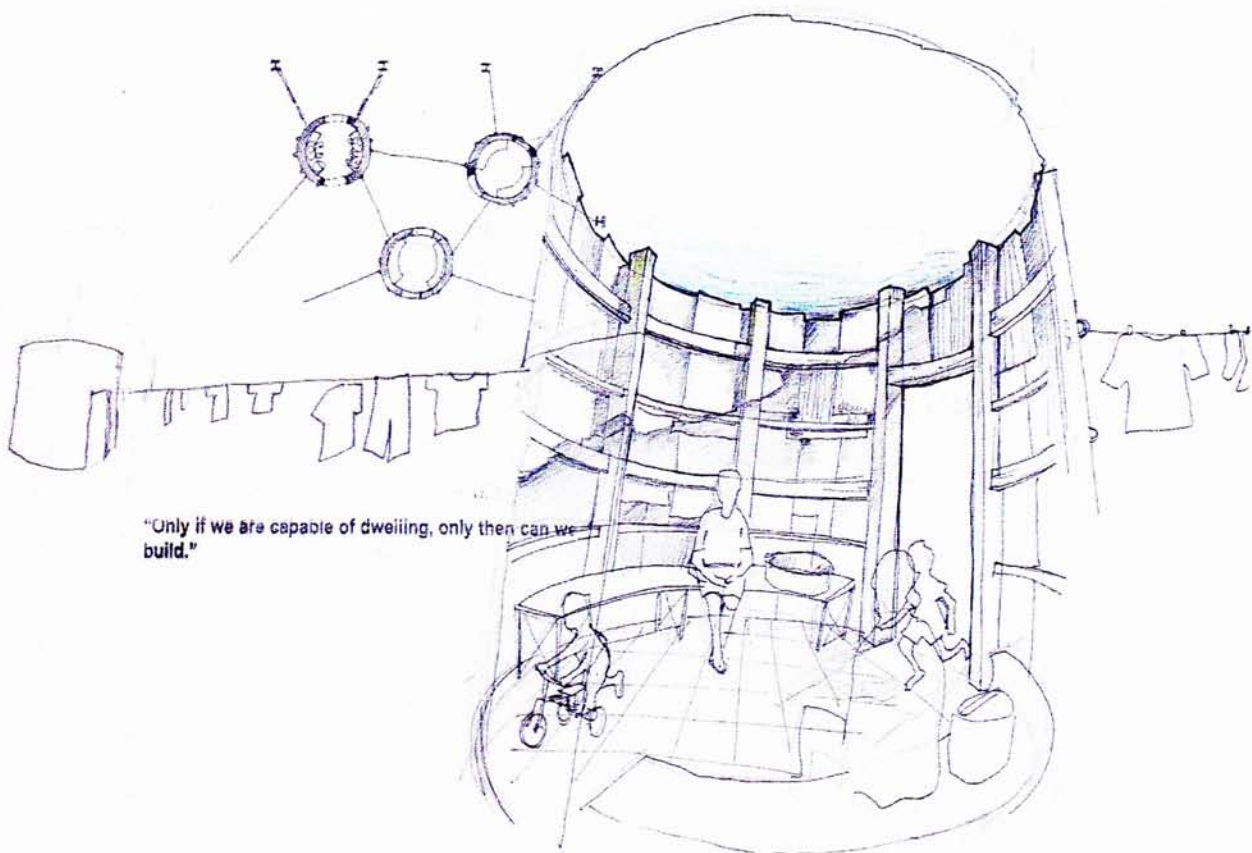




b) Meeting places – hanging and resting area

The purpose of the cylinders is to providing a space for daily activities. In the Tai Hom Village, dwellers usually connect the lamp pole with rope for hanging their laundries.

The meeting areas are the important points to connect the new and old. I design some cylinders built by simple metal and timber with some hanger on its external wall and seating inside. The belief is that the phenomena as above said would occur – dwellers connecting the hangers for hanging laundry and chatting inside, in order to create a meeting place to link up the old and new.



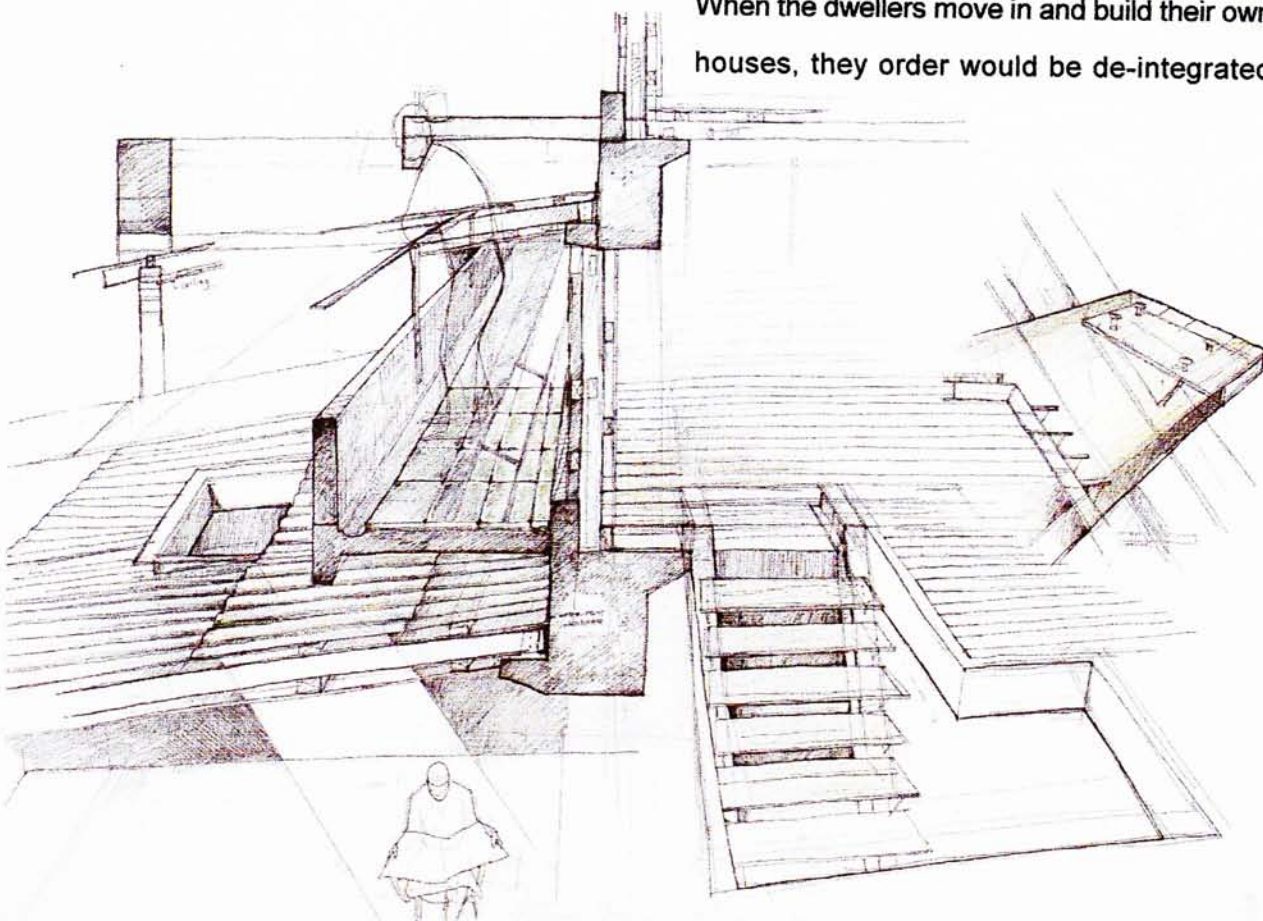
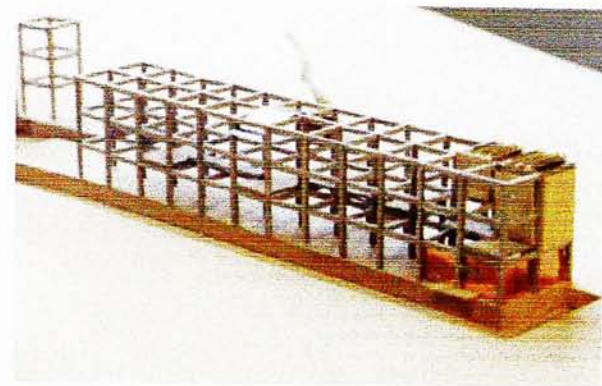
3. The board sense of dwelling – building and dwelling



a) Grid

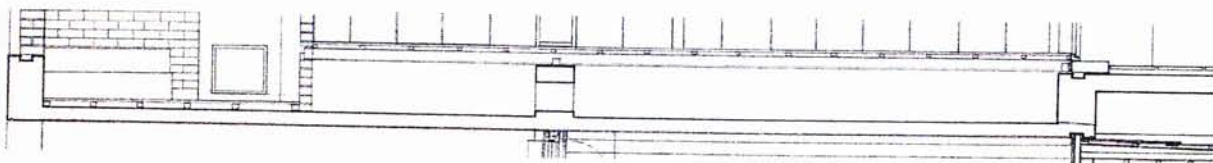
The open concrete structural grid almost likes a land for dweller to think and build for their own dwelling. As I believe that the only dwellers by their owns, to think and build for their dwelling, the dwelling can be guaranteed to occur. The main purpose is not going to impose anew for their essence of dwelling, but create anew to sustain their essence of dwelling at Tai Hom Village.

At the beginning, it is a rigid order developed in accordance with the site boundary. When the dwellers move in and build their own houses, they order would be de-integrated



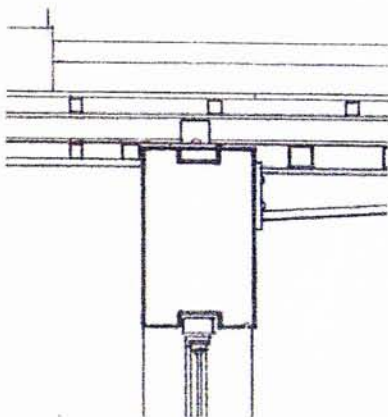
gradually. This idea is inspired from the transformation, from the order of fields into today's squatter area at Tai Hom Village.

There are some criteria to help their for building in the grid as followings:



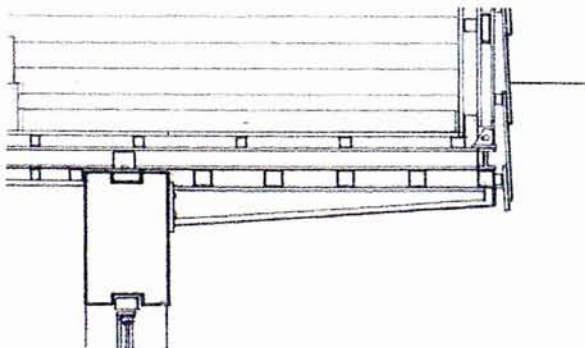
i) Suspended floor

It aims to provide flexibility for the layout of plumbing, in an attempt to allow dwellers generating various layouts in the open grid.



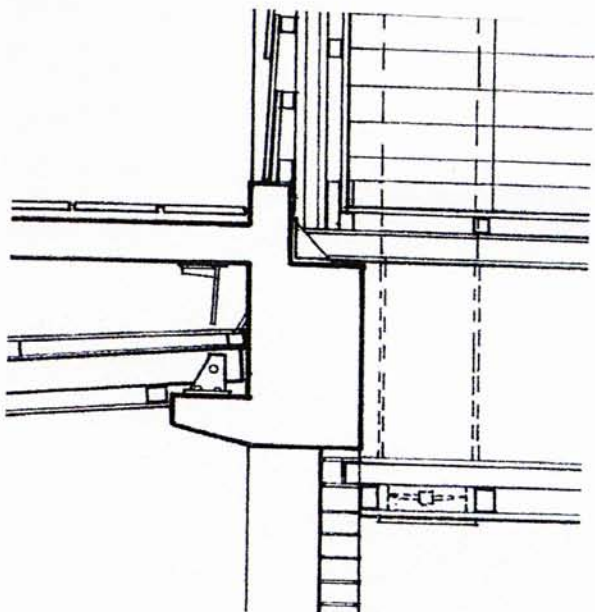
ii) Groove for infixing

All columns and beams facing the exterior posses grooves for the ties of window heads or any frame heads of the infill partitions being bedded in the structure. The main purpose is to ensure that the joining areas between the former grid structure and the latter infilling entities would have better water-seal and be convenient to the later construction works.



iii) The projection head support

Some beams would possess a head support to facilitate the latter construction of roof.

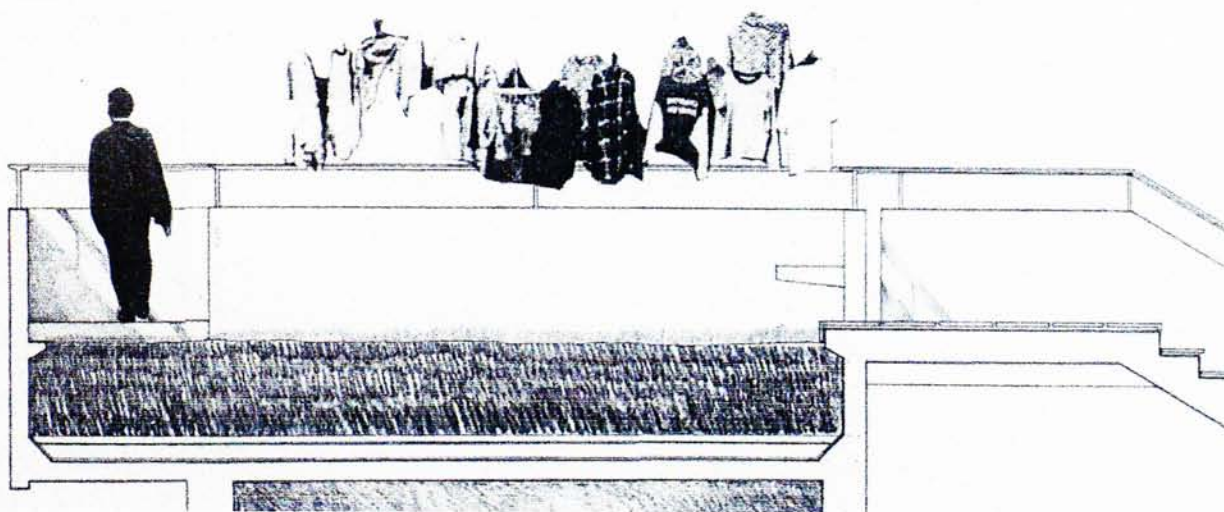


iv) Supports for the later external extension

One of the obvious phenomena in the Tai Hom Village is that dwellers likely to build add-on external extension. In respond to this, some steel I beams are formerly fixed on the structural beams, in order to ensure the safety to later construction of extension.

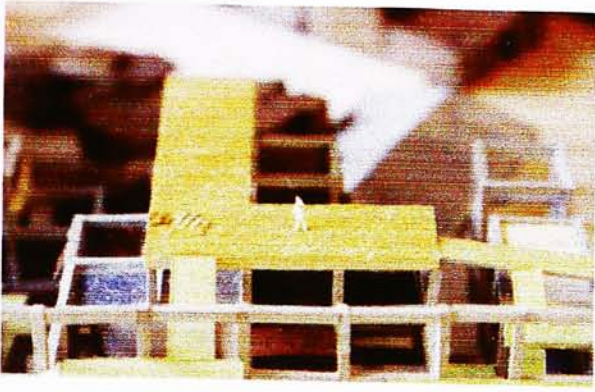
The principles to manipulate the position of the steel cantilevers are as follows:

- (1) The later extension would not have great influence on receiving sunlight of below dwellers.
- (2) The later extension would not block the others' openings.



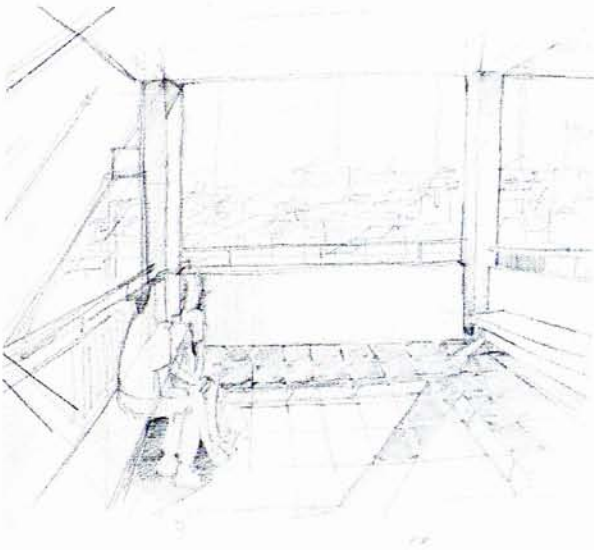
b) Rooftop garden

The rooftop garden providing a place for resting and hanging their laundries. This is in respond the Being's character as to dwell on the earth under the sky.



At the beginning, the floor is mainly grassland. Through the activities on the grassland for a period, some grass would be disappeared. The pattern on the grassland appears. After that, the pattern would be paved.

In this way, the pattern of the paved area and planting area would be the result of the phenomena of dwellers' activities occurring in there.



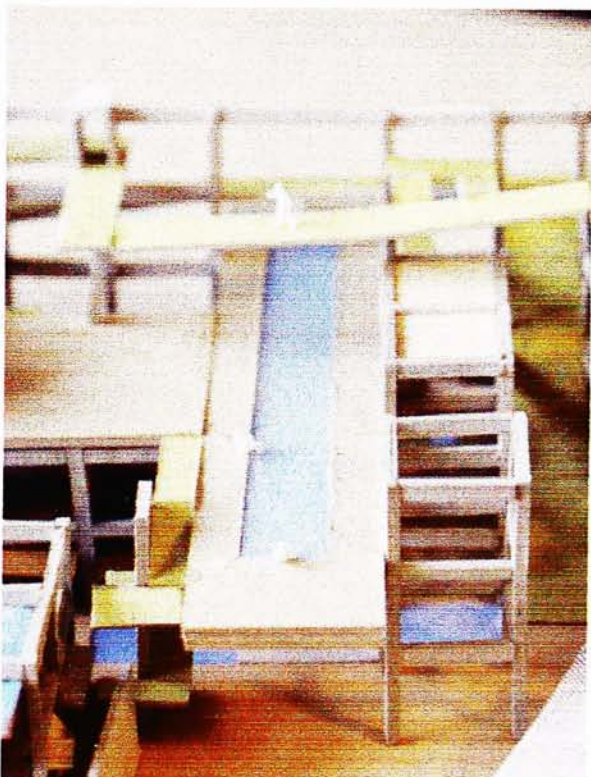
c) **Small public terraces**

In the Tai Hom Village, there are many small open spaces evenly distributed inside the village, dwellers chatting and hanging laundry and children playing there.

Also, there are many small public terraces inside the grid structure. It aims to sustain dwellers' daily life in there.

d) **Rooftop water pool**

Water is coming from the sky on the earth to allow mortals to sustain. The relationship between man and water, as well as the relationship between man and nature. The water pool is only 300mm in depth. It is not really for swimming, but to have a physical contact in the summer and provide a visual comfort in the winter.



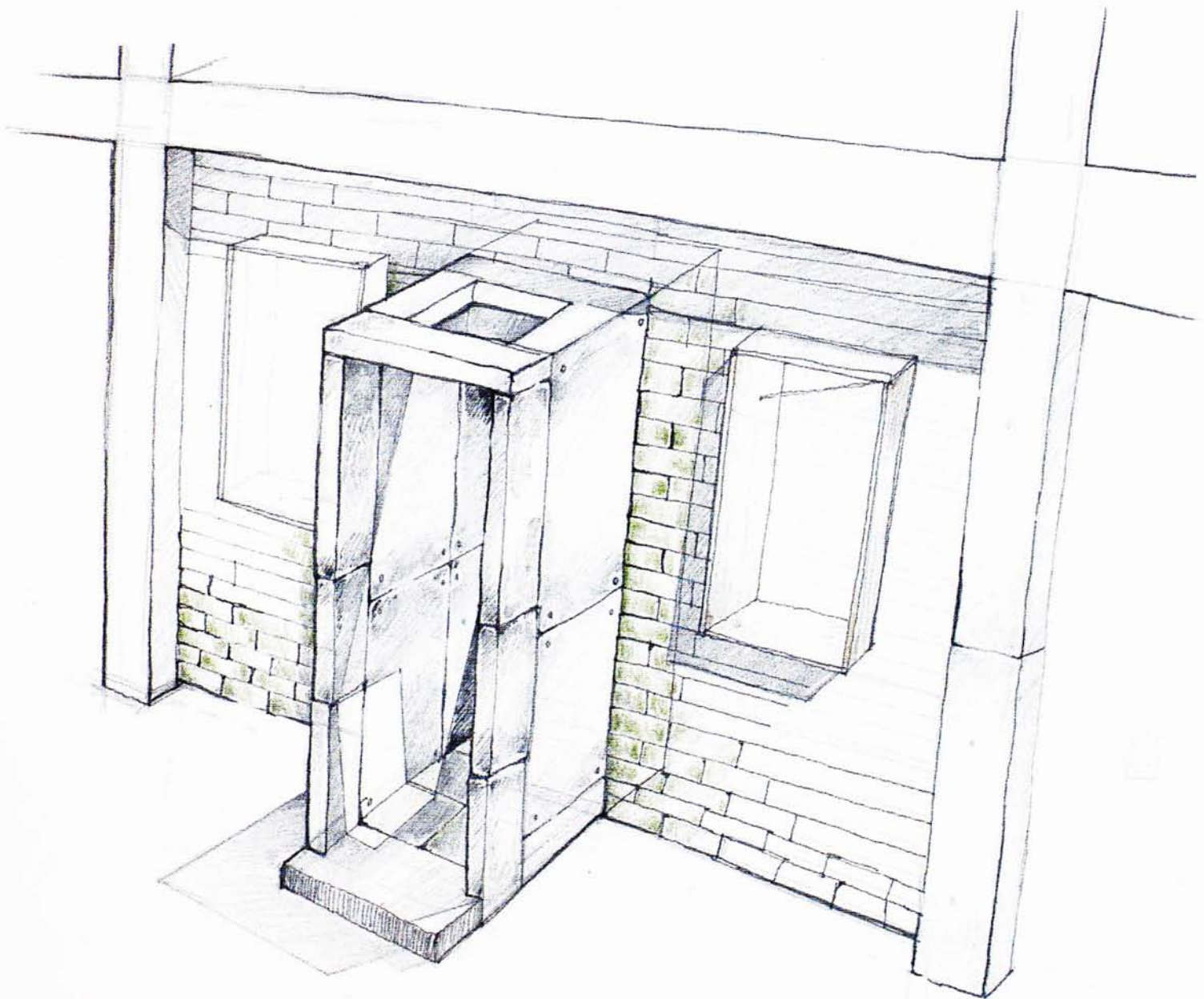
4. Design of three houses

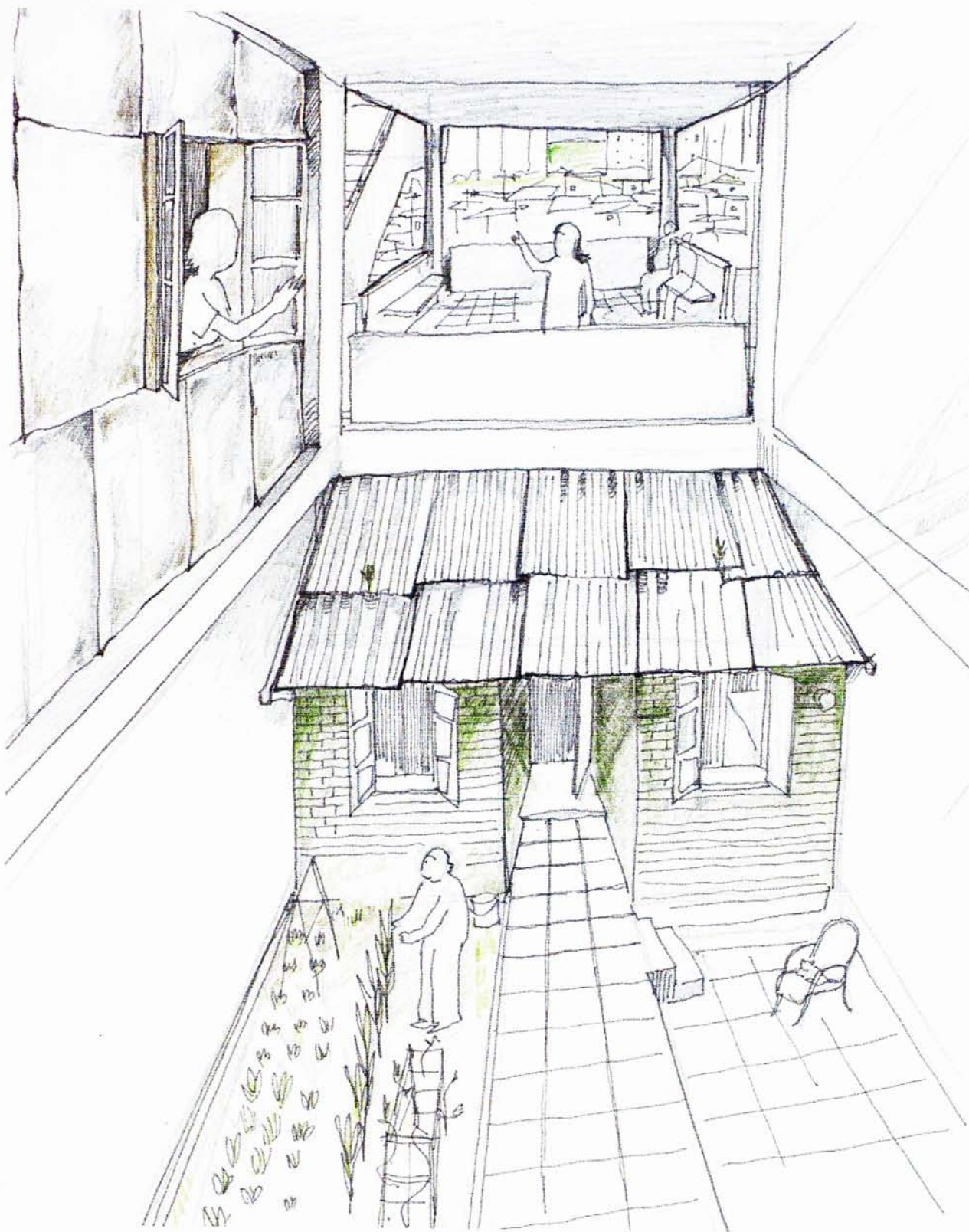
Since there are many possibilities on the development of the structure, I intend to use three different users to illustrate how to build on the open grid.

a) House design for a single elder - House A

She migrated to Hong Kong from Mainland, since she was sixteen. Before, she lived in Walled Kowloon City. Because of its demolition, she then moved to Tai Hom Village and has been living for seven years. She likes to live here because she has been very familiar to this area and there is convenient to her in terms of transport and facilities like market and garden being in walking distance.

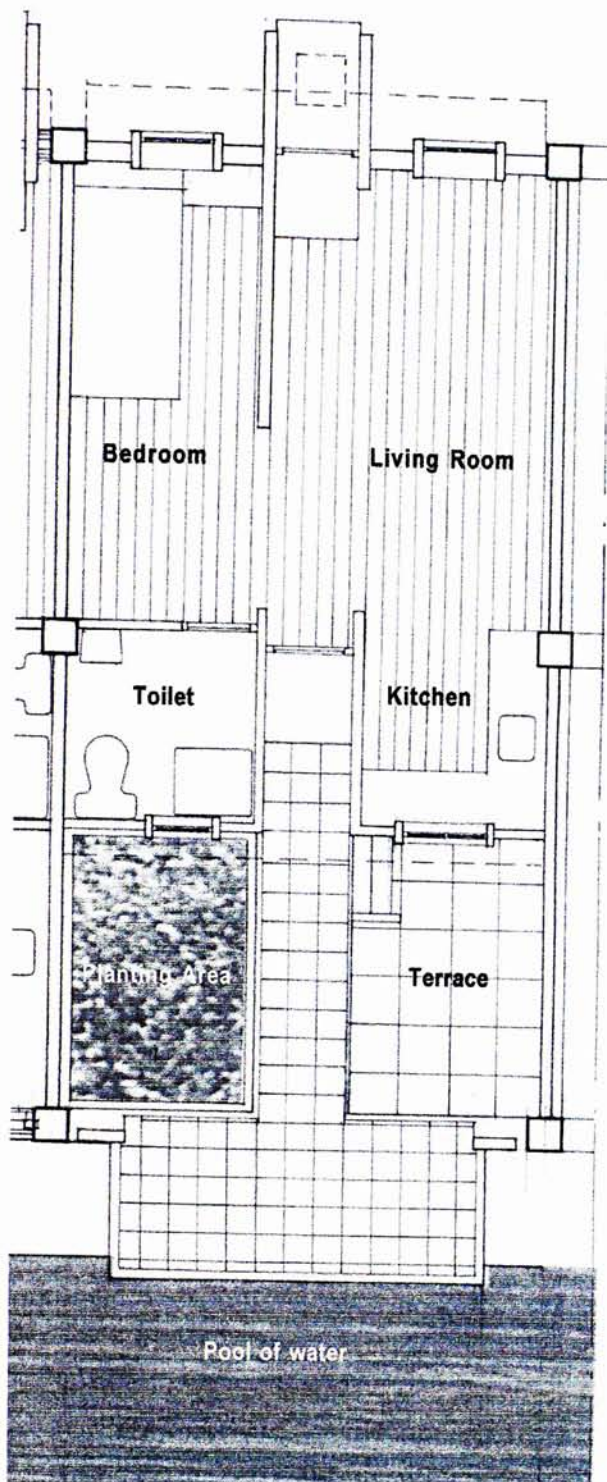
In accordance to her, she bought up in a traditional Chinese house and she remembered that she really enjoyed playing at the courtyard when she was small. Looking at her existing huts, she really missed her old house in Mainland.





The criteria of this design as follows:

- i) The traditional green bricks are used as the main building material for the wall. The combination of old (green brick) and new (concrete structure) is consistent to the combination of timber and metal sheet - the timber is a very traditional material and the metal sheet is a kind of industrial product.
- ii) A threshold is made by the combination of stone and concrete, and lighting through an



Plan of House A

open on the top to strike on people, creating a visual threshold to the dwellers, in order to make them aware of the difference between inside and outside.

- iii) The kitchen and toilet are extend from inside to outside. And the reminded area next to the pool of water is used as an outdoor space with a terrace and planting land. As she really want to have a farmland to spent her leisure time.

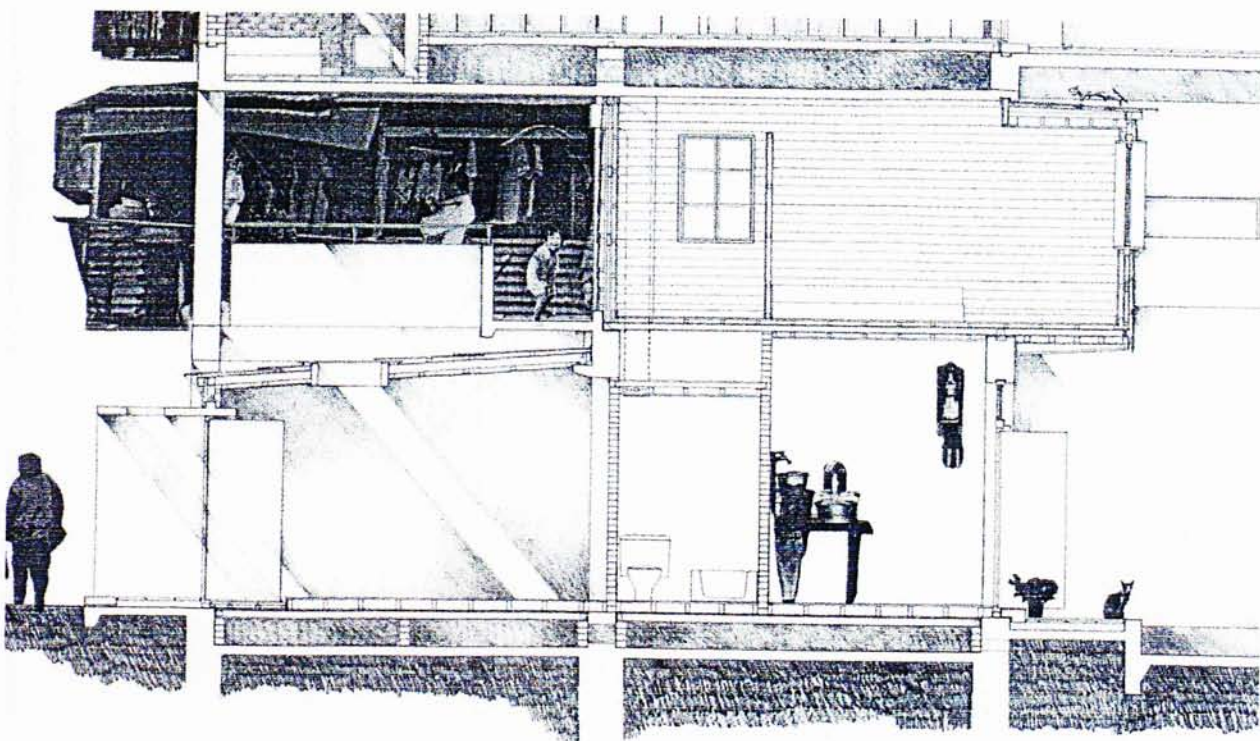
b) House of young families

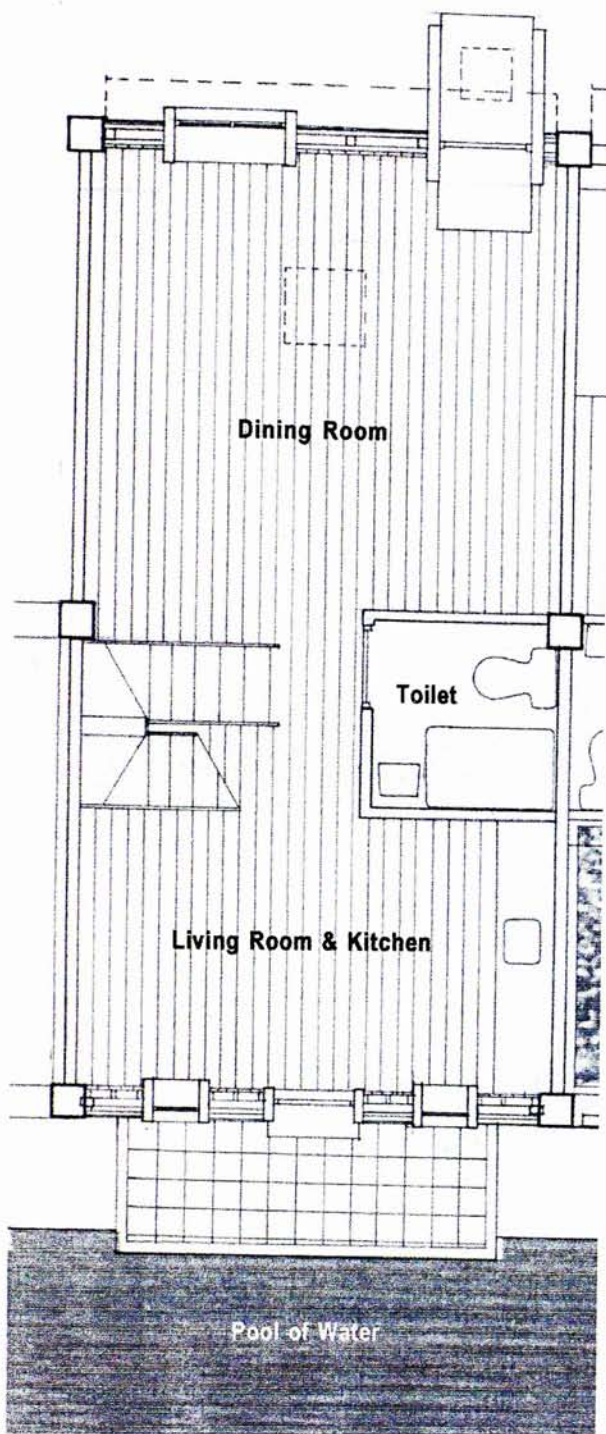
This is the house built by Mr. Chan himself for his family. He is a steelworker.

Even the old hut in Tai Hom Village was built by himself and his friends. They have a child now in primary five. His old house was only about 100 sq. ft. They feel that it is very congested for three people in such small area.

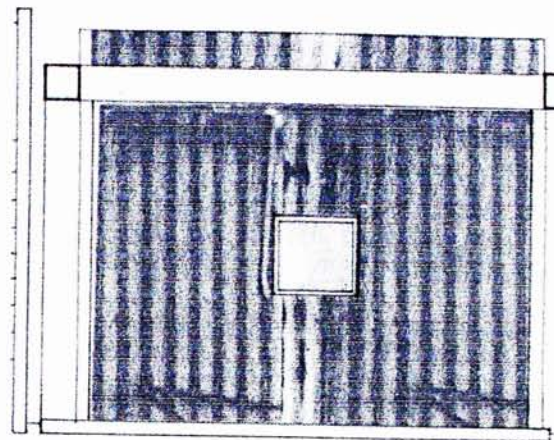
The criteria of his design as follows:

- ii) He learned from elder Mrs. Ng's house, to make a threshold. He feels that every house should have a threshold, as he remembered that each house possessed a threshold in his born place – a rural village in South China.
- iii) He also makes an opening on the roof allowing sunlight penetrating into the living room, in to order to increase the brightness of the interior space during daytime.
- iiii) The staircase connecting the upper bedrooms is constructed by steel and timber which is similar to the one in his old hut.
- iv) A door on the upper floor to facilitate them to reach the outside terrace on the first floor.
- v) All the envelopes are also constructed by metal and timber. In the midst of the wall, foam panels are insert in it, which act as insulator.
- vi) On the first floor, both bedrooms make extension to outside, in order to increasing the spaces. The extension is supported by the existing steel beams fixing to the structural beam.

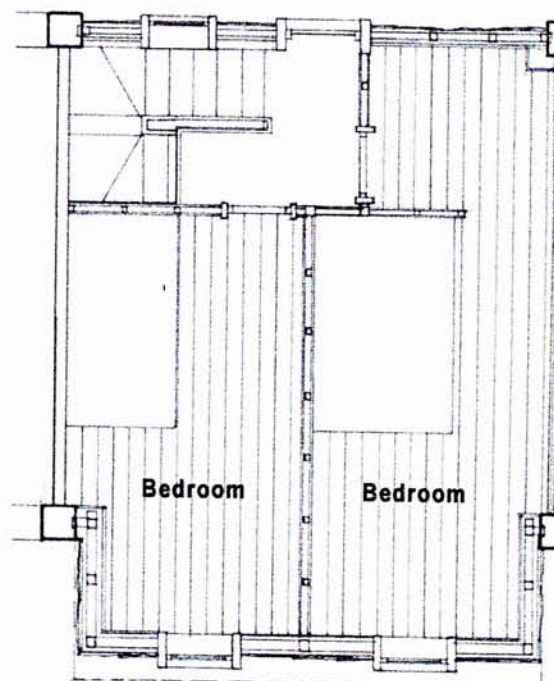




Ground Floor Plan



Public Access



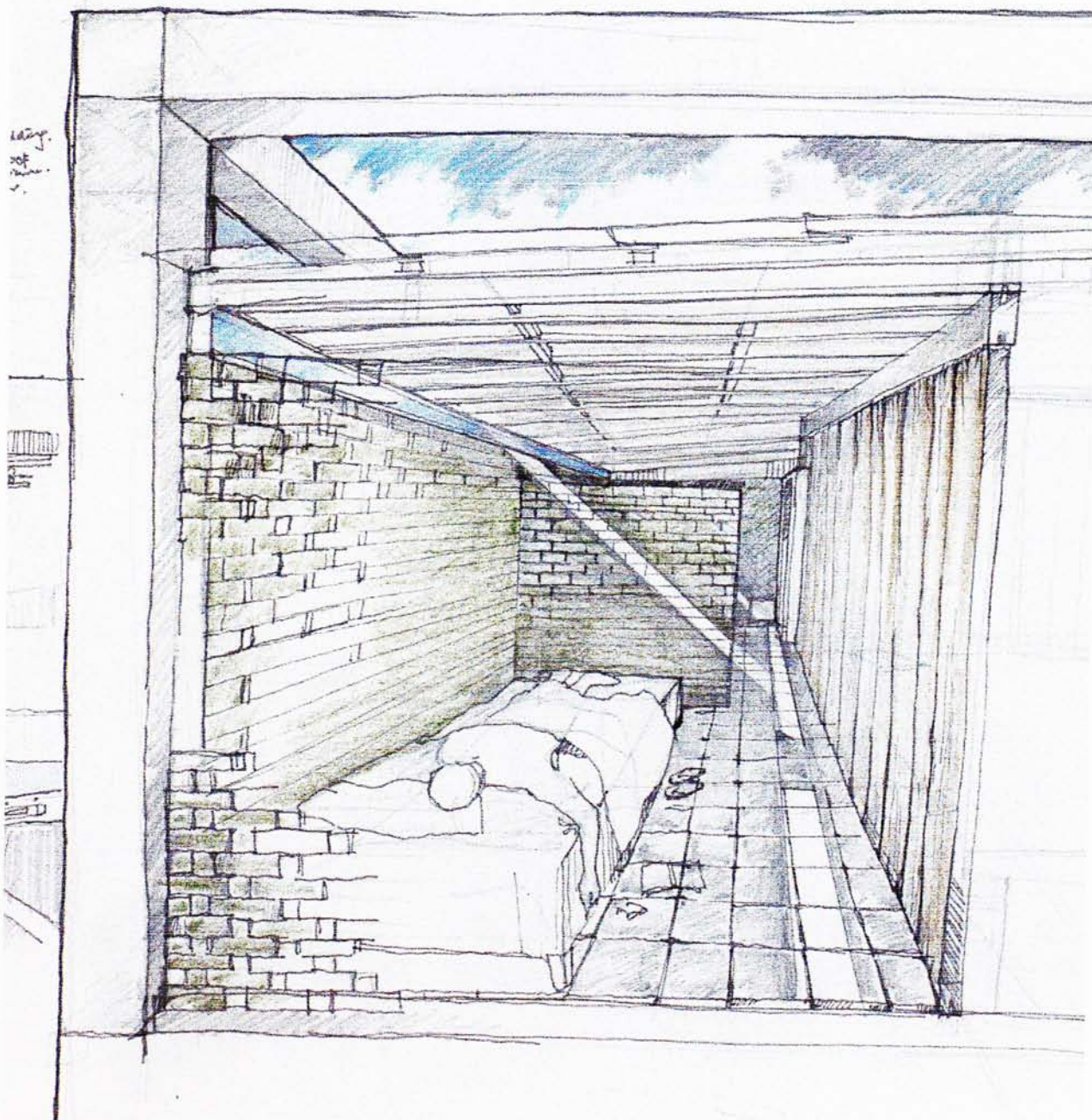
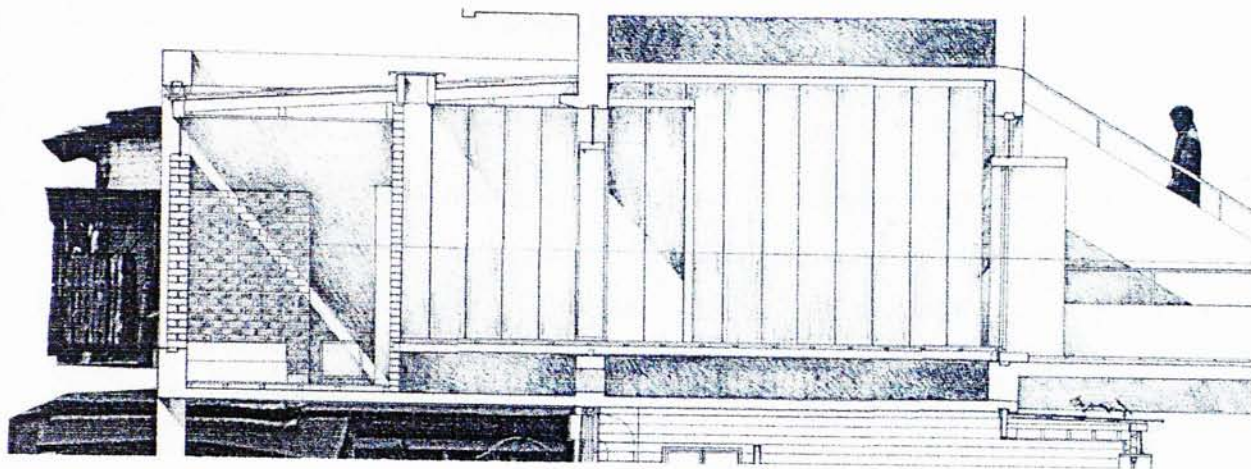
First Floor Plan

Drawings

i) Sketches

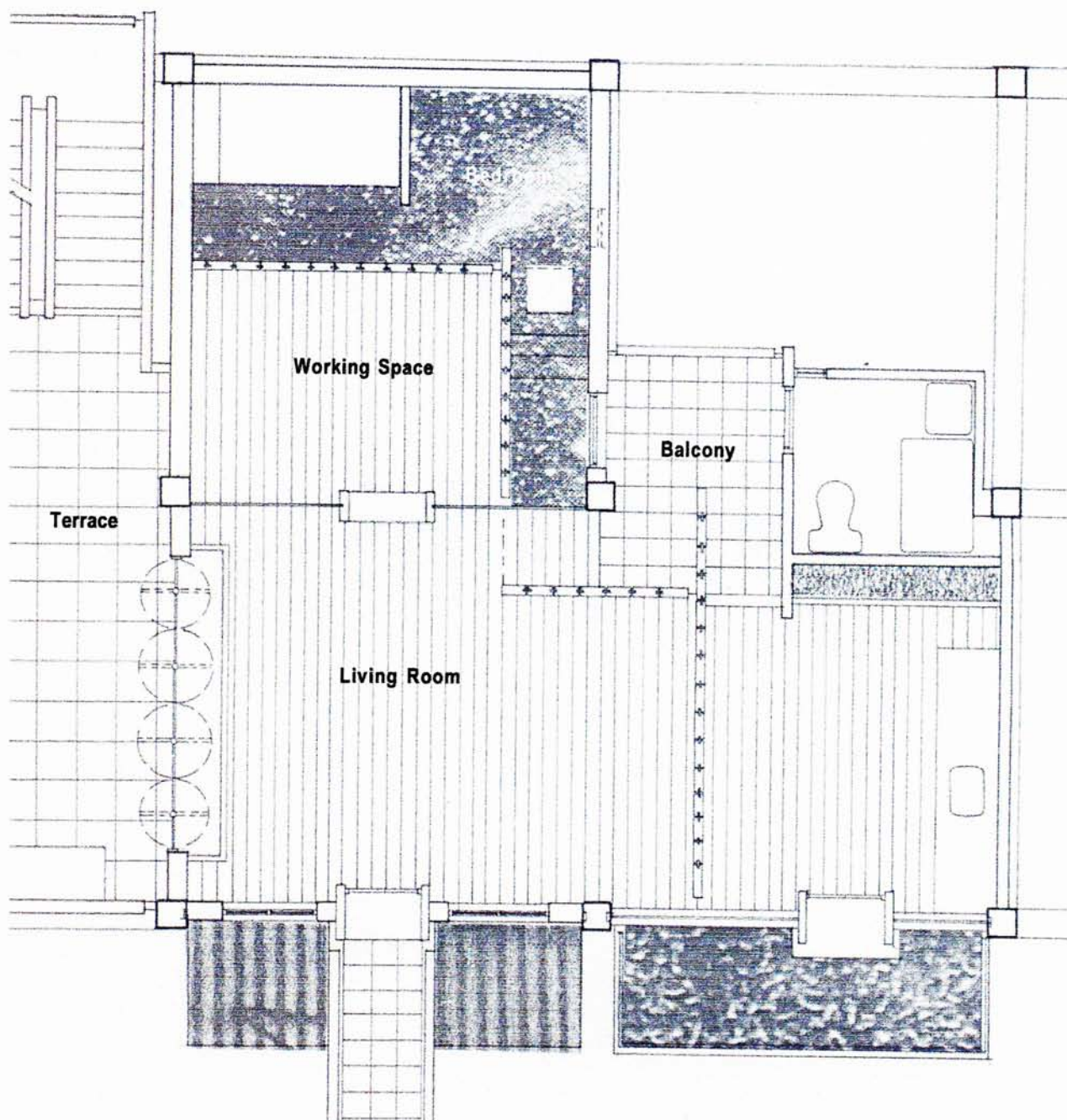
c) Peter's house design

Peter is an on site designer to provide assistance to dwellers at the technical problem on building construction in this site. Therefore, a space is provided for him to build for his office and residential mixed building in there.



The design criteria are as follows:

- ii) He has designed a series of hinge doors as the entrance. The idea is coming from the ambiguous nature of spaces in Tai Hom Village. Where the public alley can be the private space for kitchen and any other daily activities. Therefore, the hinge door can be folded that the outside public terrace can be integrated into the interior.
- iii) He used the natural timber panels as partitions.
- iii) He think that toilet is an isolated space, in which you are actually detached from the outside world. So, the toilet is detached from the interior space and approached from outdoor space as balcony.
- iv) The bedroom is a transitional space for one to leave the real world to the dream, and it should be minimal and tranquillity. He thinks that the function is only sleeping and then no more. Therefore, he does not make any big windows, as it would make disturbance to the sleepers.



Text

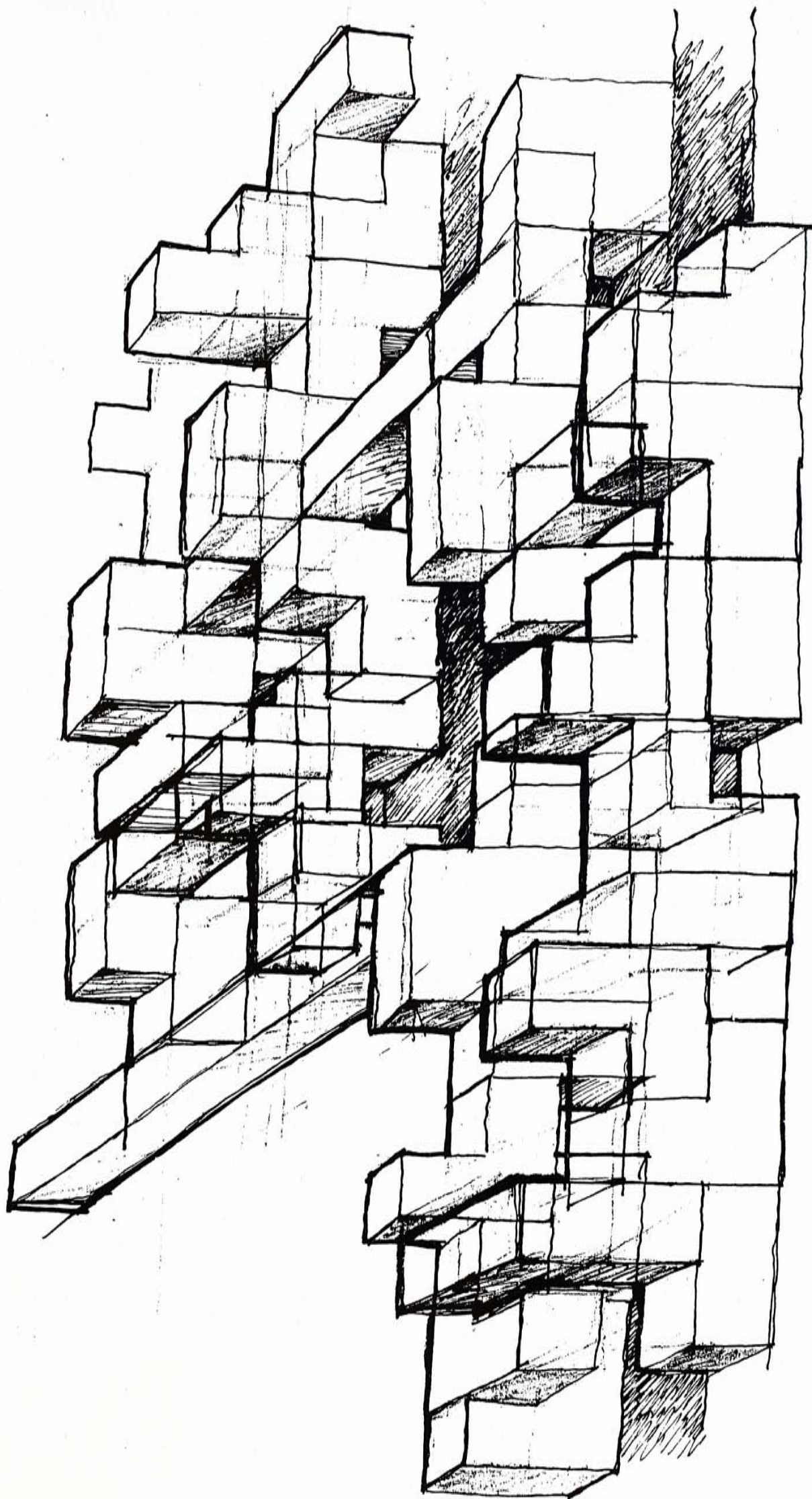
Dwelling is the basic character of Being. It can be divided into two levels – the board sense of dwelling is to dwell that means to be a human being on the earth under the sky as a mortal; the narrow sense of dwelling is building. For the board sense, Being is already to dwell that everyone on the earth under the sky as a mortal is dwell. For the narrow sense, building may not a dwelling, only mortal try on their part, by their own to think and build, in order to bring dwelling to the fullness of its essence. Then the building belongs to dwelling. Building without occurrence of dwelling is only lodging.

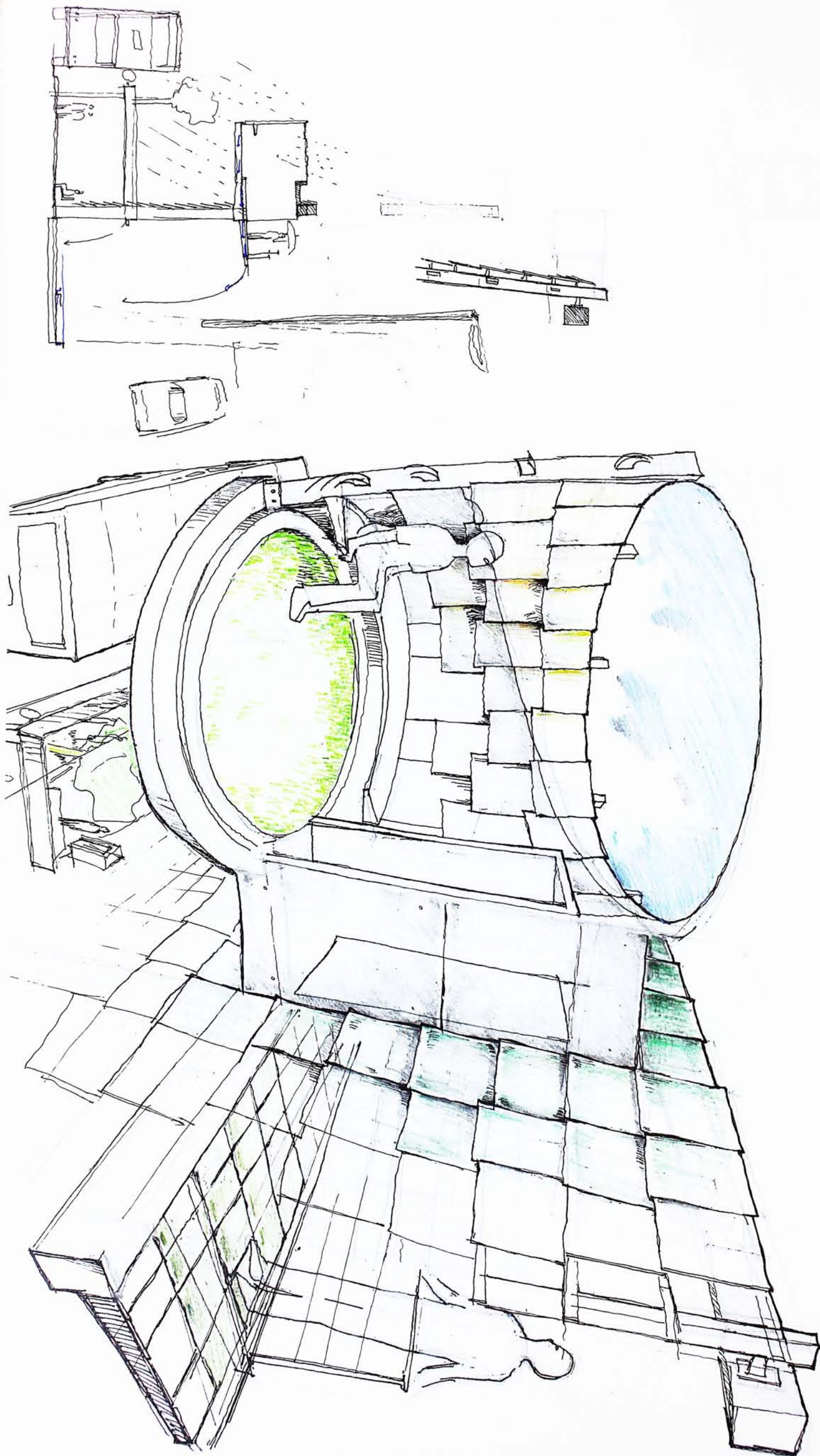
The squatting at Tai Hom Village have already illustrated the occurrence of dwelling. Dwellers know how to dwell at Tai Hom Village better than any outsiders do.

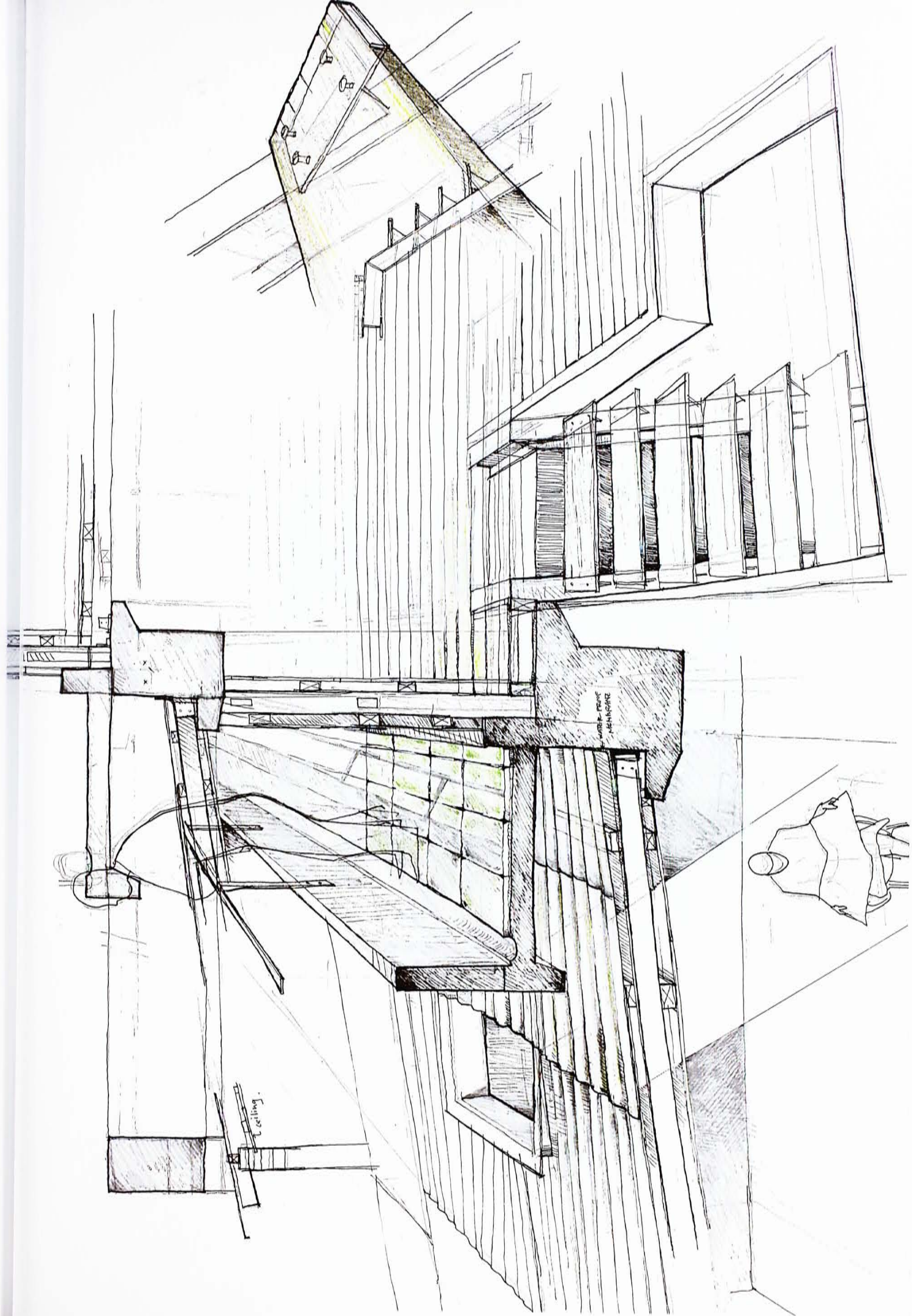
However, the government improvement policy is hypocritical – it actually aims at clear the land for private developers. She focuses on the economic value of the land, rather than the improvement of their dwelling places.

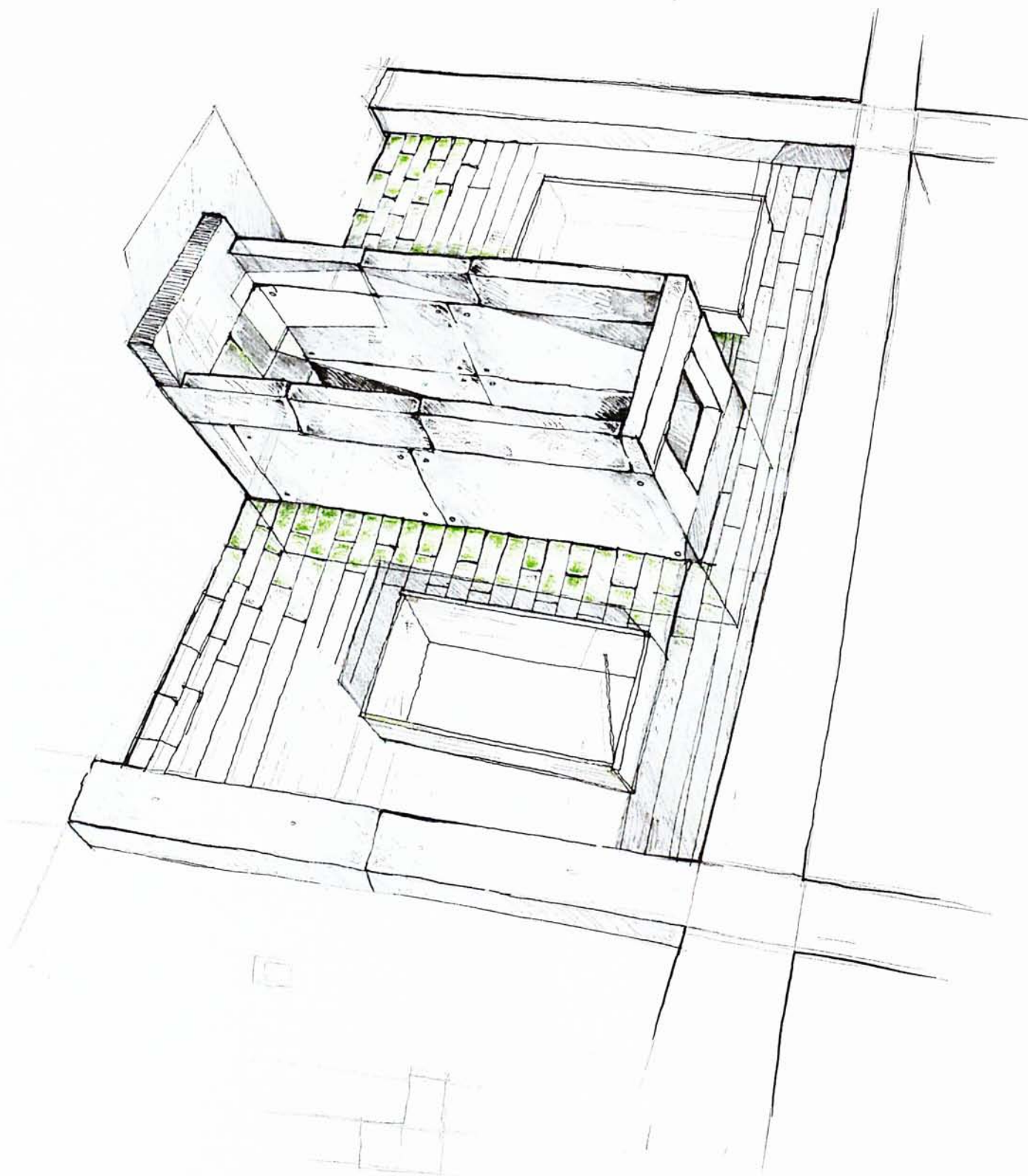
Therefore, my approach is not going to impose anew for their essence of dwelling, but to intervene anew to sustain their essences of dwelling. Only the dwellers themselves can be the master to bring dwelling to the fullness of its essence.

a) Sketches





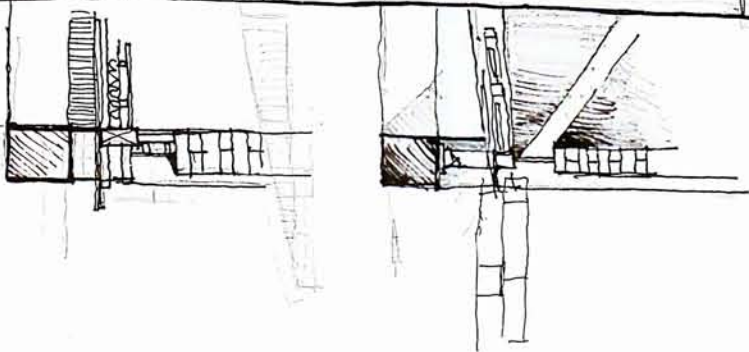




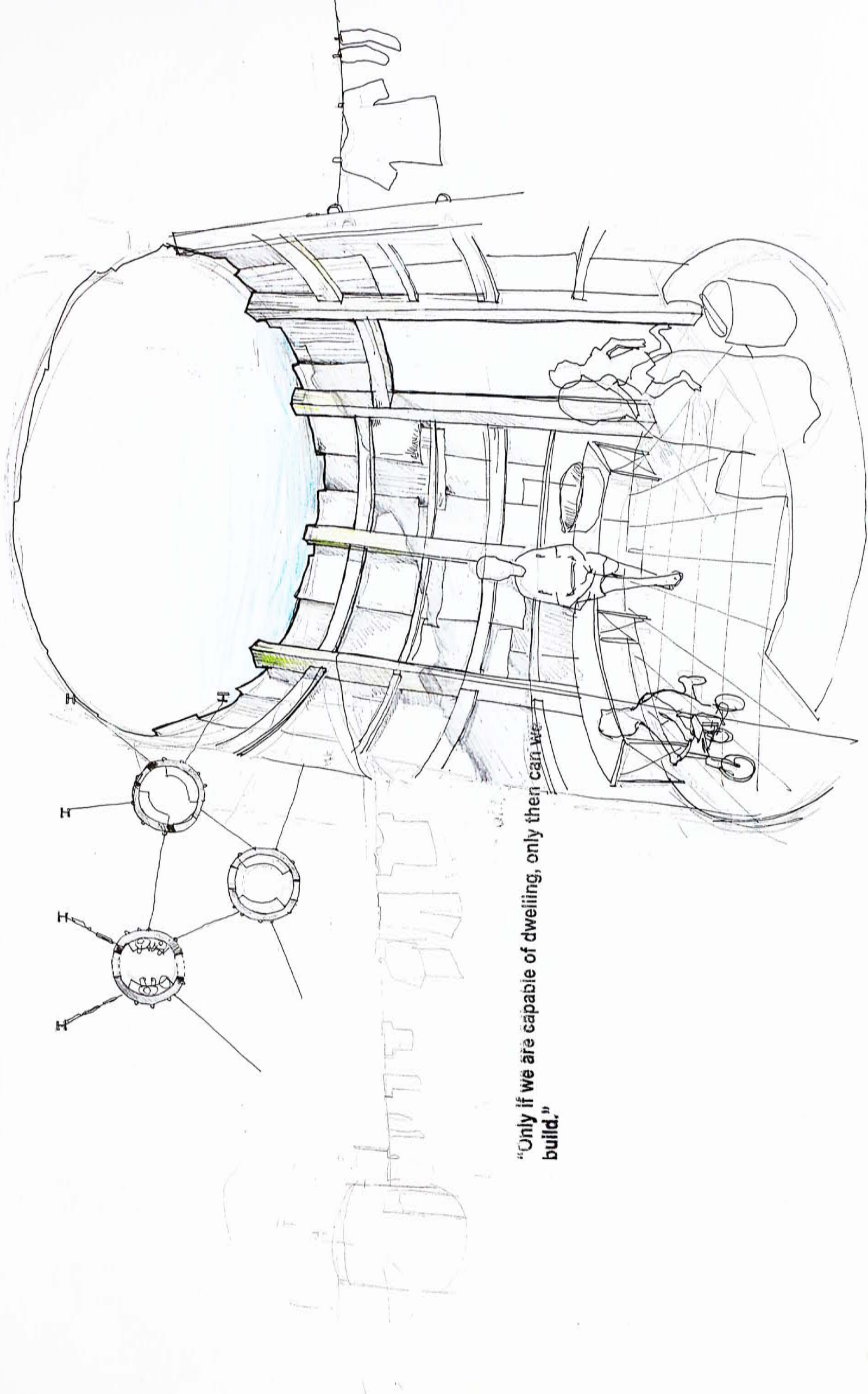


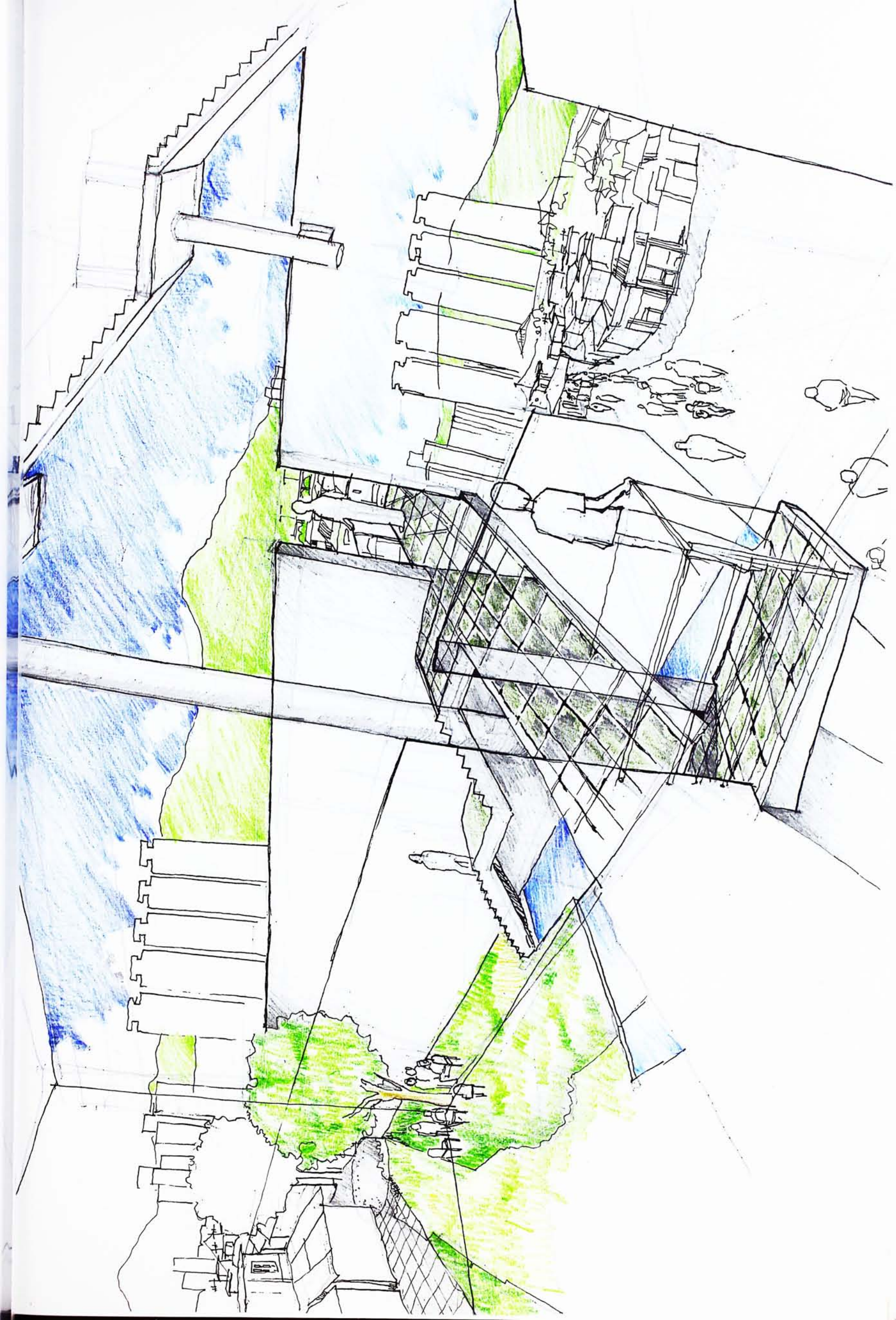


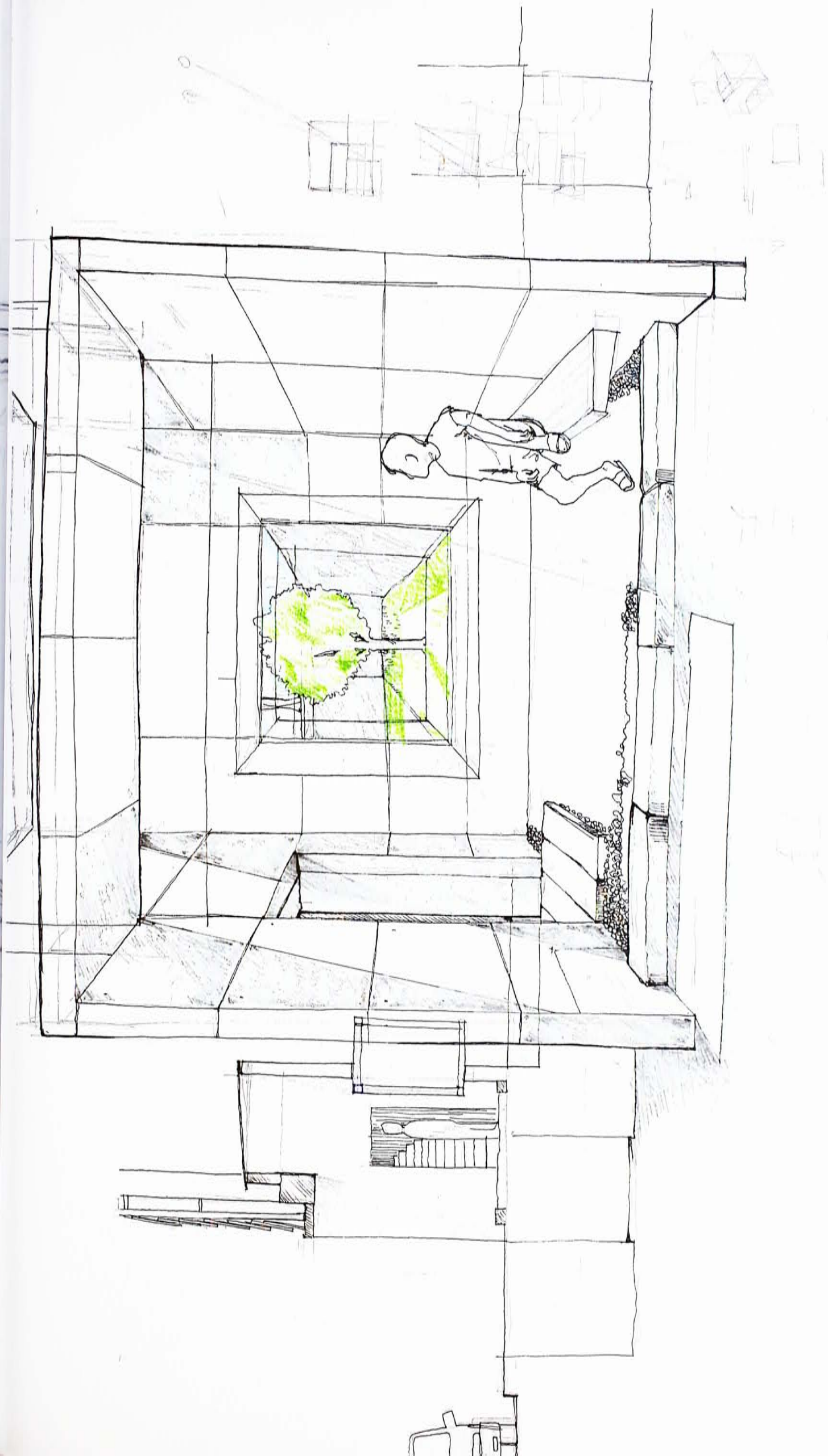
metal cladding.
water-proof
insulation.
insulator.



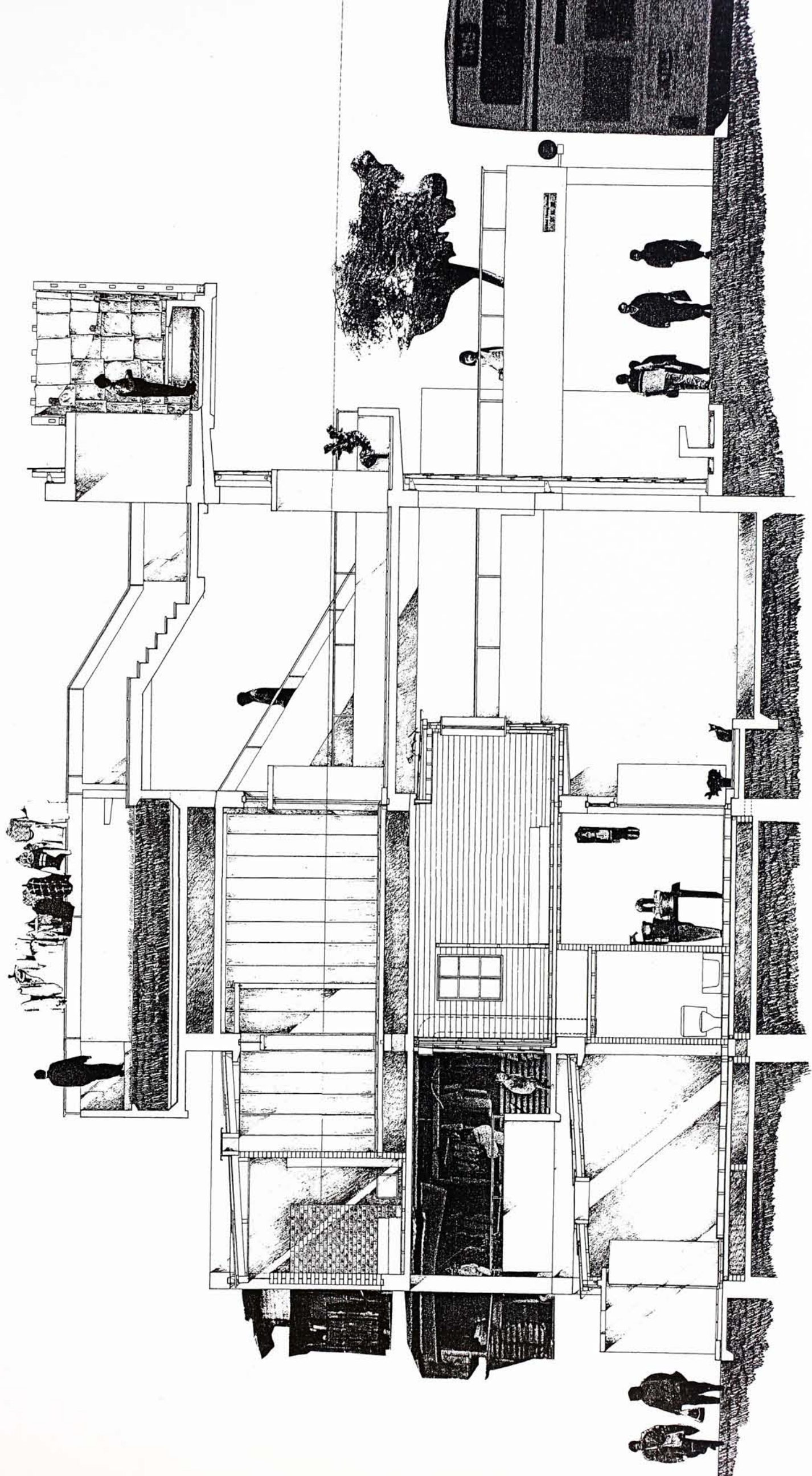
**"Only if we are capable of dwelling, only then can we
build."**







b) Sections

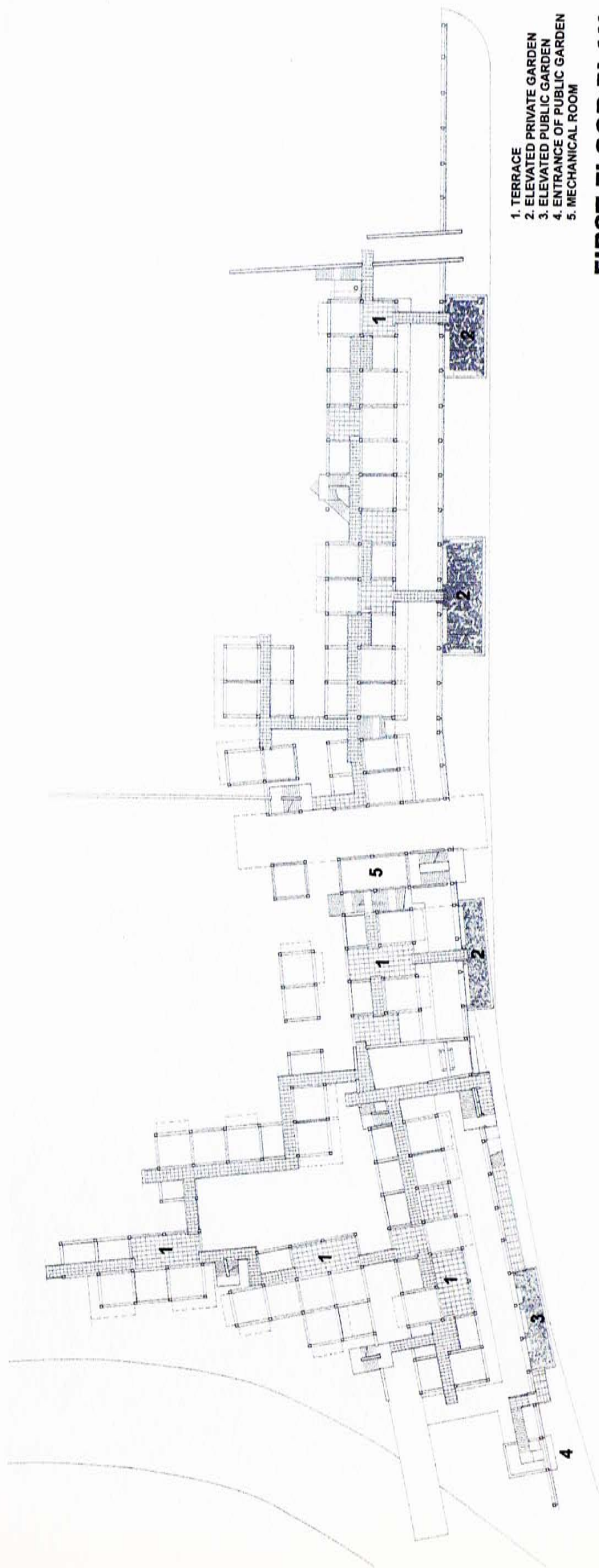


c) Plans



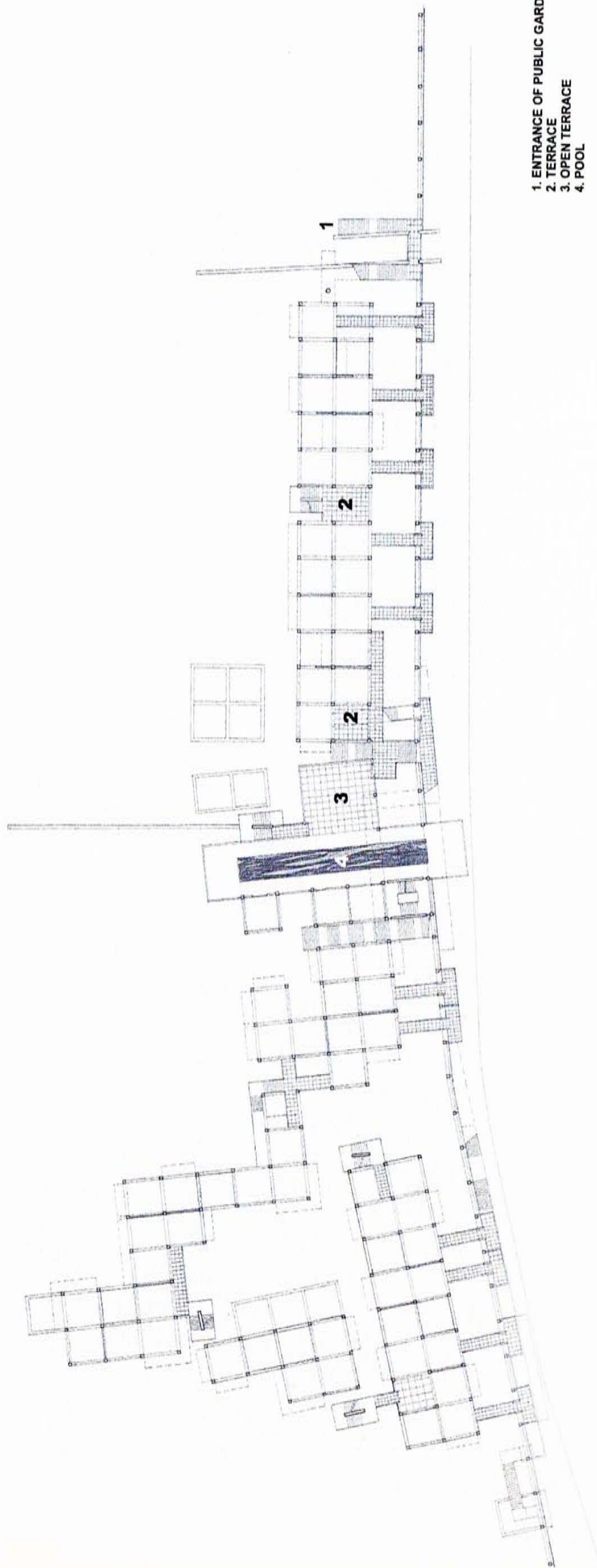
- 1. ENTRANCE OF TAI HUNG VILLAGE
- 2. EMERGENCY VEHICLE ACCESS
- 3. ENTRANCE
- 4. ENTRANCE OF THE WALL GARDEN
- 5. POOL
- 6. HANGING AREA
- 7. OPEN SPACE

GROUND FLOOR PLAN



- 1. TERRACE
- 2. ELEVATED PRIVATE GARDEN
- 3. ELEVATED PUBLIC GARDEN
- 4. ENTRANCE OF PUBLIC GARDEN
- 5. MECHANICAL ROOM

FIRST FLOOR PLAN



- 1. ENTRANCE OF PUBLIC GARDE
- 2. TERRACE
- 3. OPEN TERRACE
- 4. POOL

SECOND FLOOR PLAN



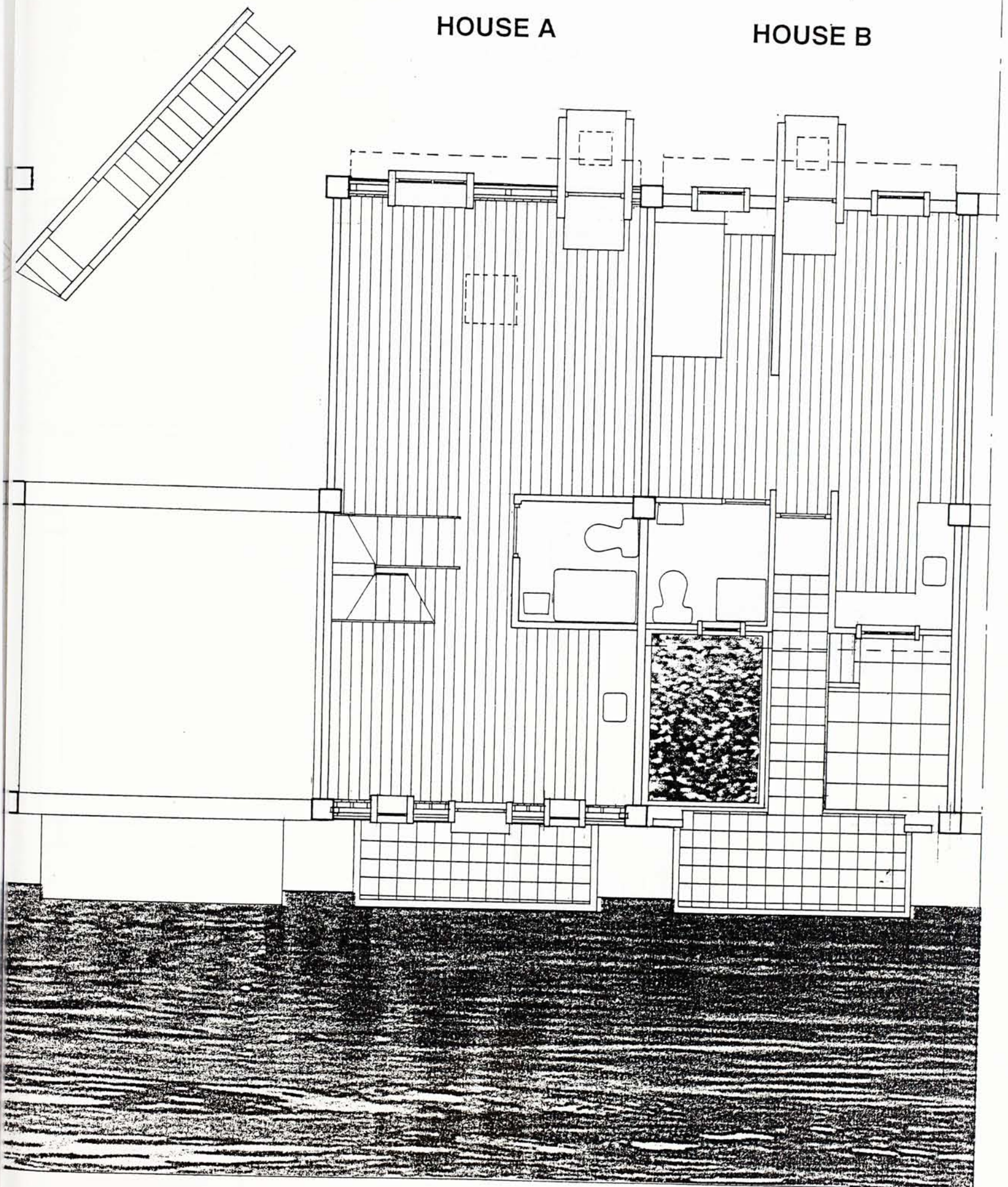
- 1. OBLIVIOUS SPACE
- 2. PUBLIC ROOF GARDEN
- 3. PRIVATE ROOF GARDEN

ROOF PLAN

d) Design of three houses

HOUSE A

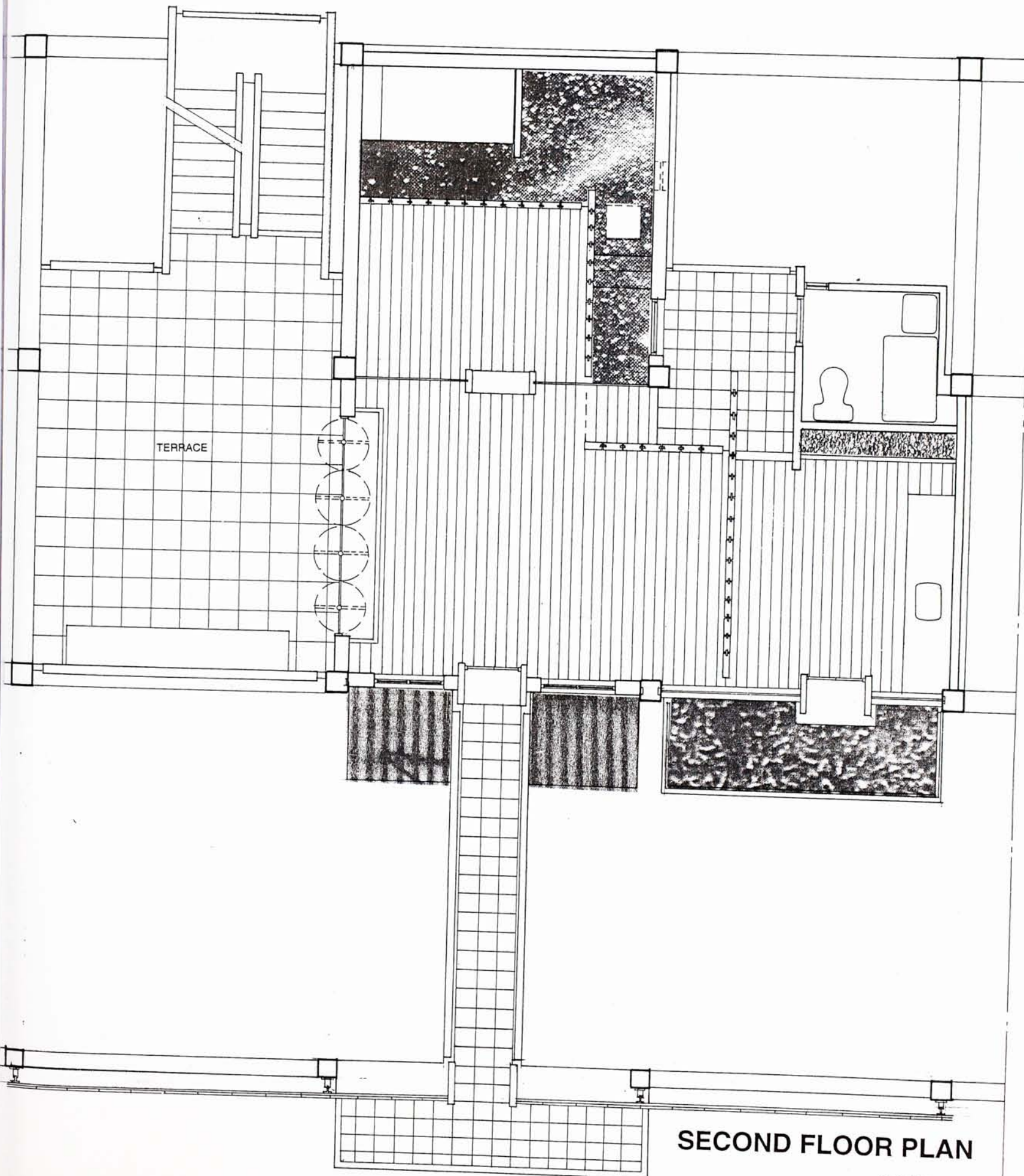
HOUSE B



GROUND FLOOR PLAN

SCALE 1 : 50

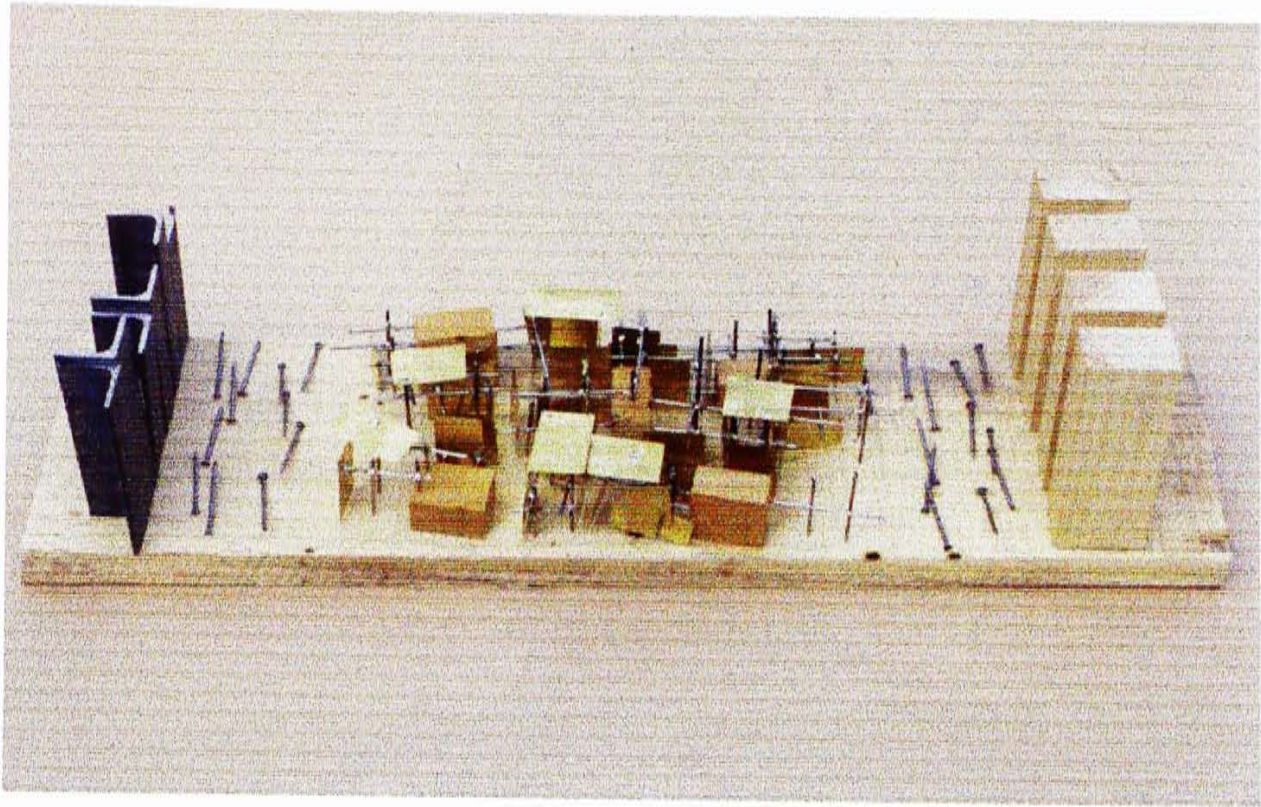
HOUSE C



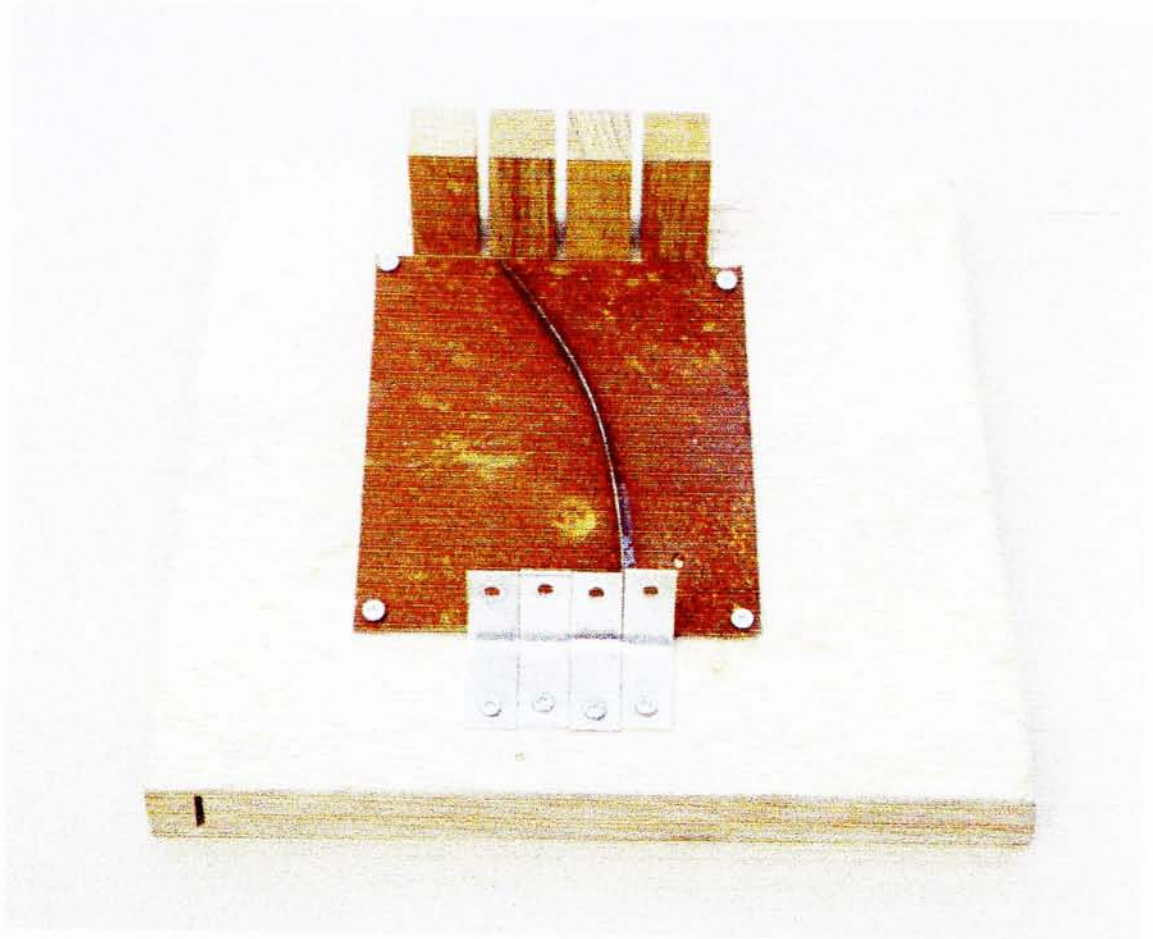
SECOND FLOOR PLAN

SCALE 1 : 50

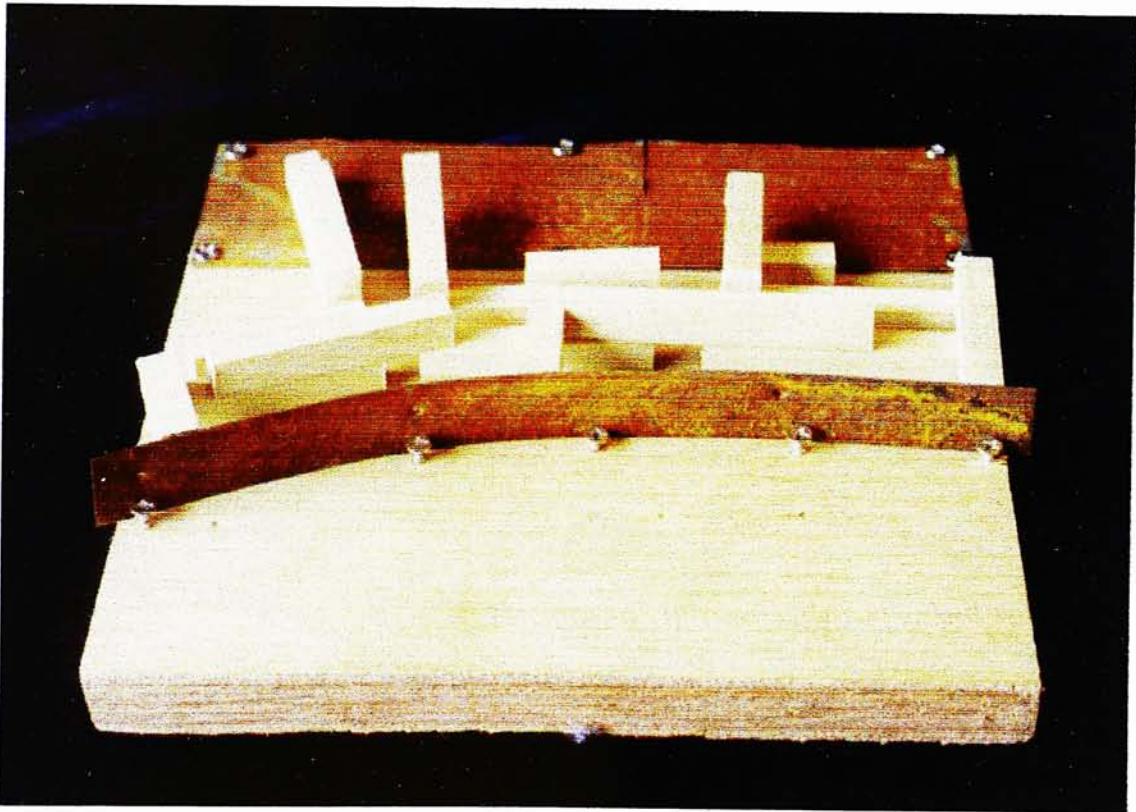
e) Models



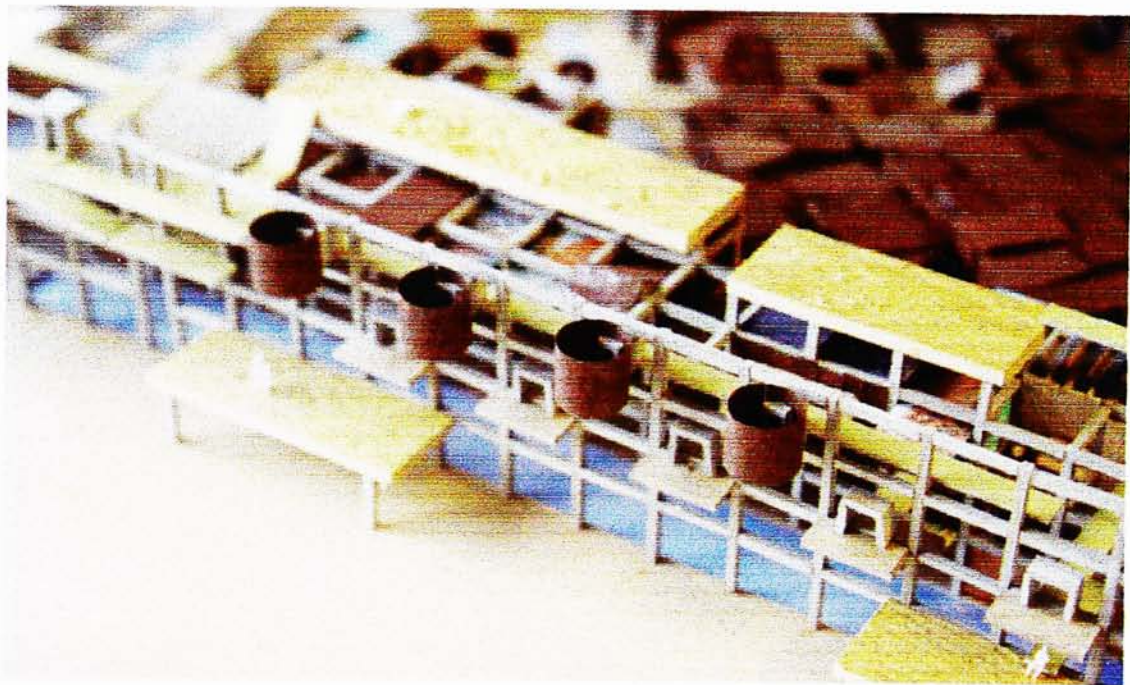
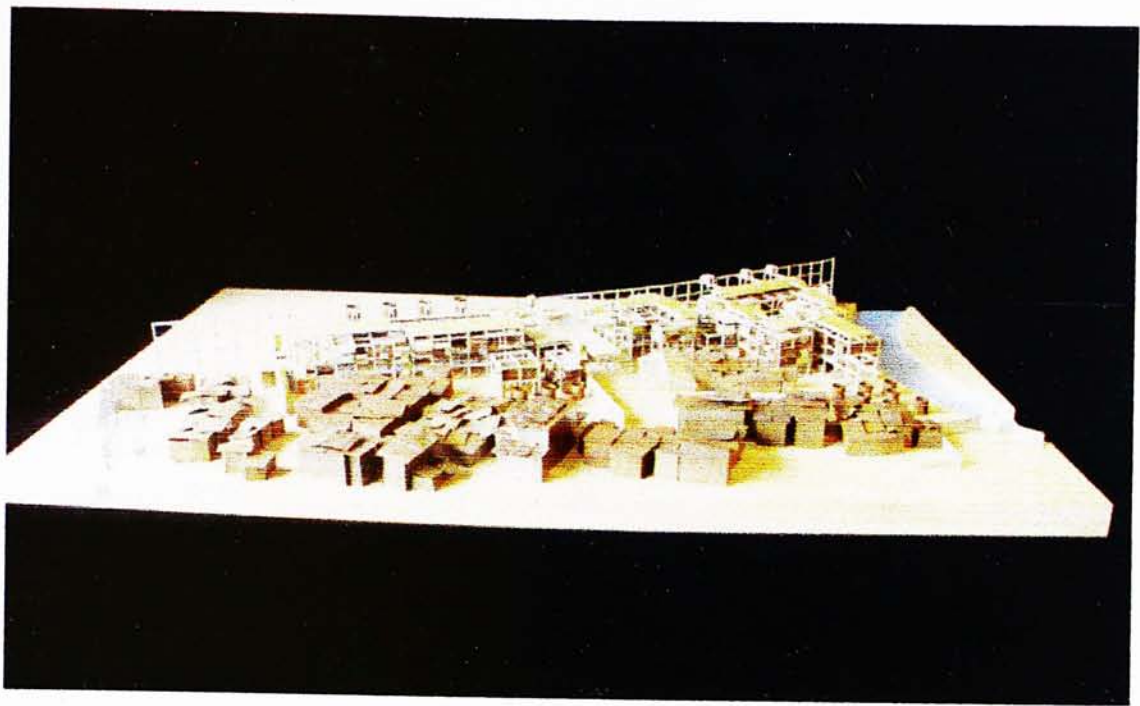
Collage - site forces

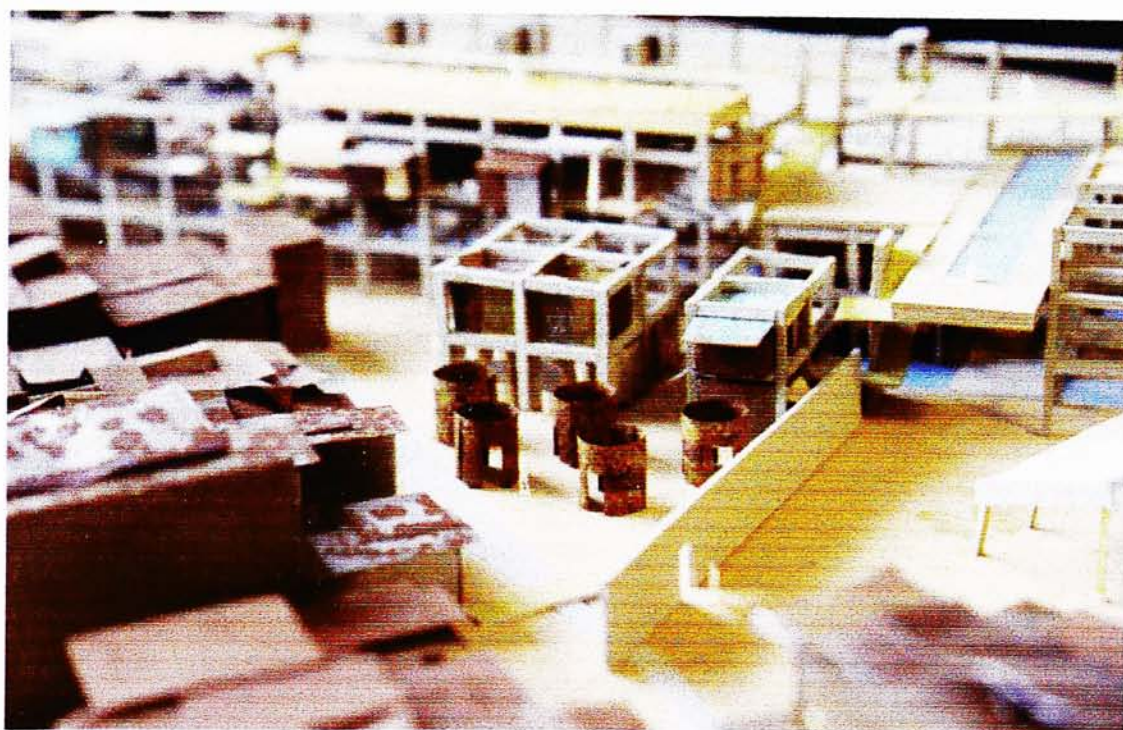


Collage - urban fibre - Tai Hom Village



Sketch model



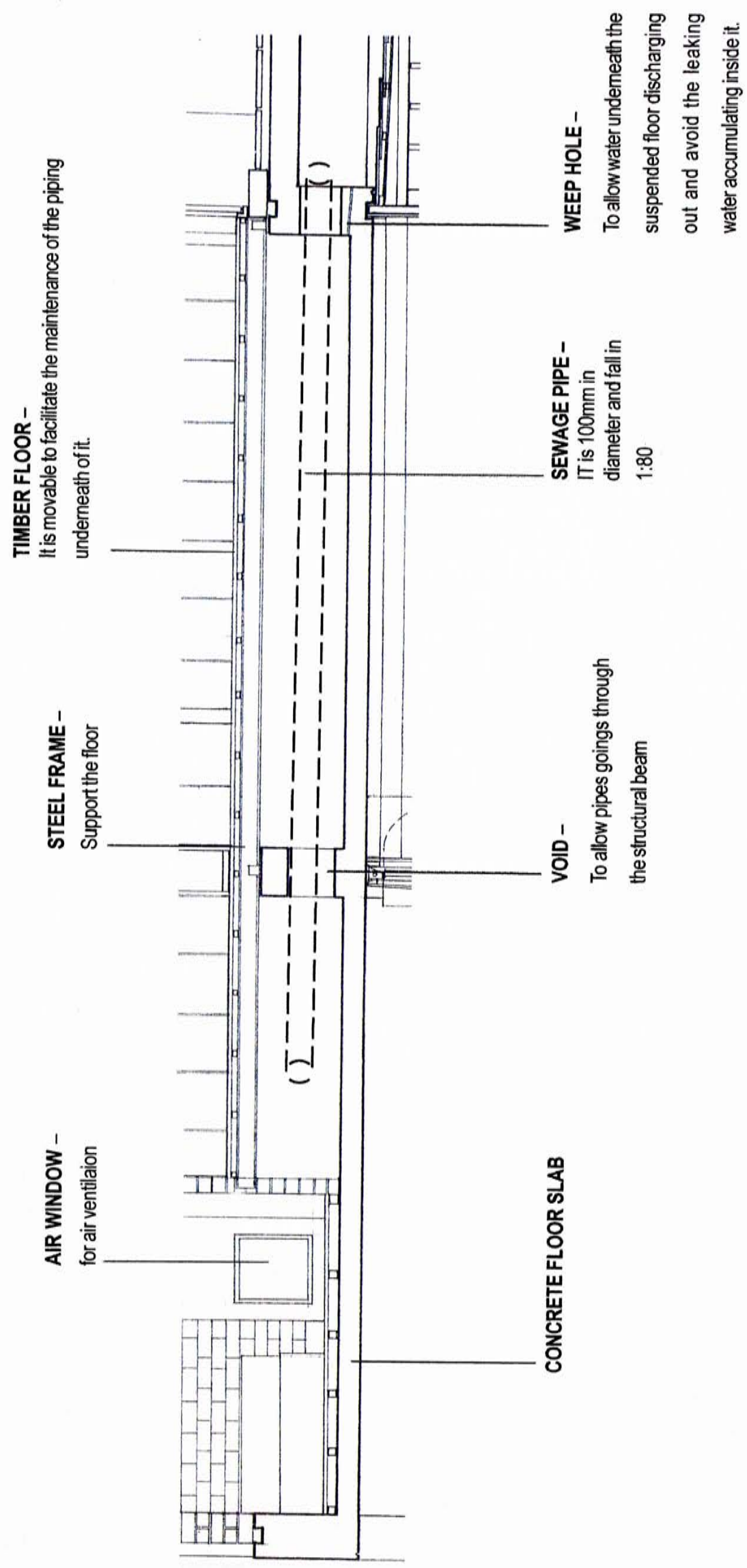




f) Details

Suspended floor

It aims to provide flexibility for the layout of plumbing, in an attempt to allow dwellers generating various layouts in the open grid.

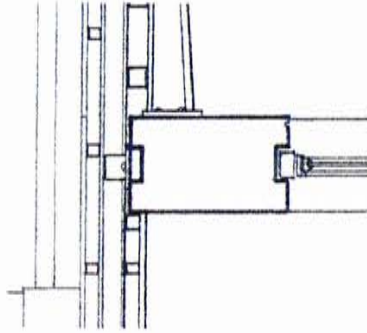


Supports for the later external extension

One of the obvious phenomena in the Tai Hom Village is that dwellers likely to build add-on external extension. In respond to this, some steel I beams are formerly fixed on the structural beams, in order to ensure the safety to later construction of extension. The principles to manipulate the position of the steel cantilevers are as follows:

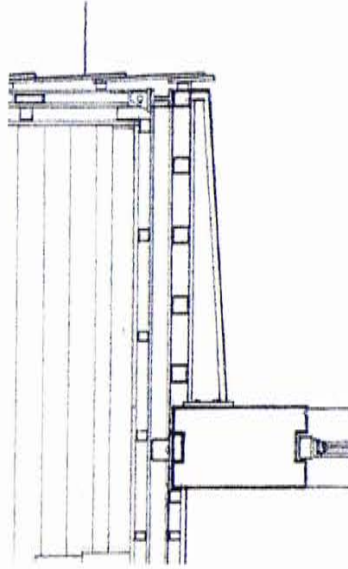
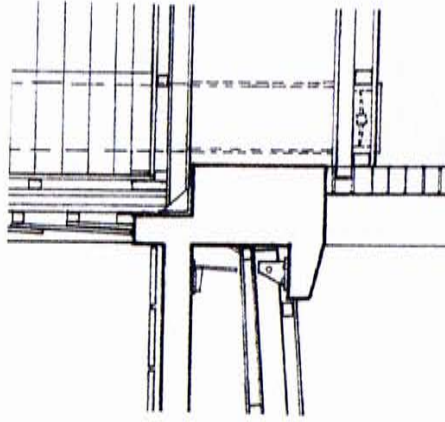
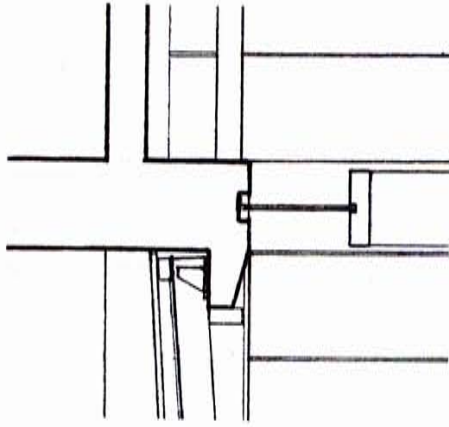
- (1) The later extension would not have great influence on receiving sunlight of below dwellers.
- (2) The later extension would not block the others' openings

All columns and beams facing the exterior posses grooves for the ties of window heads or any frame heads of the infill partitions being bedded in the structure. The main purpose is to ensure that the joining areas between the former grid structure and the latter infilling entities would have better water-seal and be convenient to the later construction works.



The projection head support

Some beams would possess a head support to facilitate the latter construction of roof.



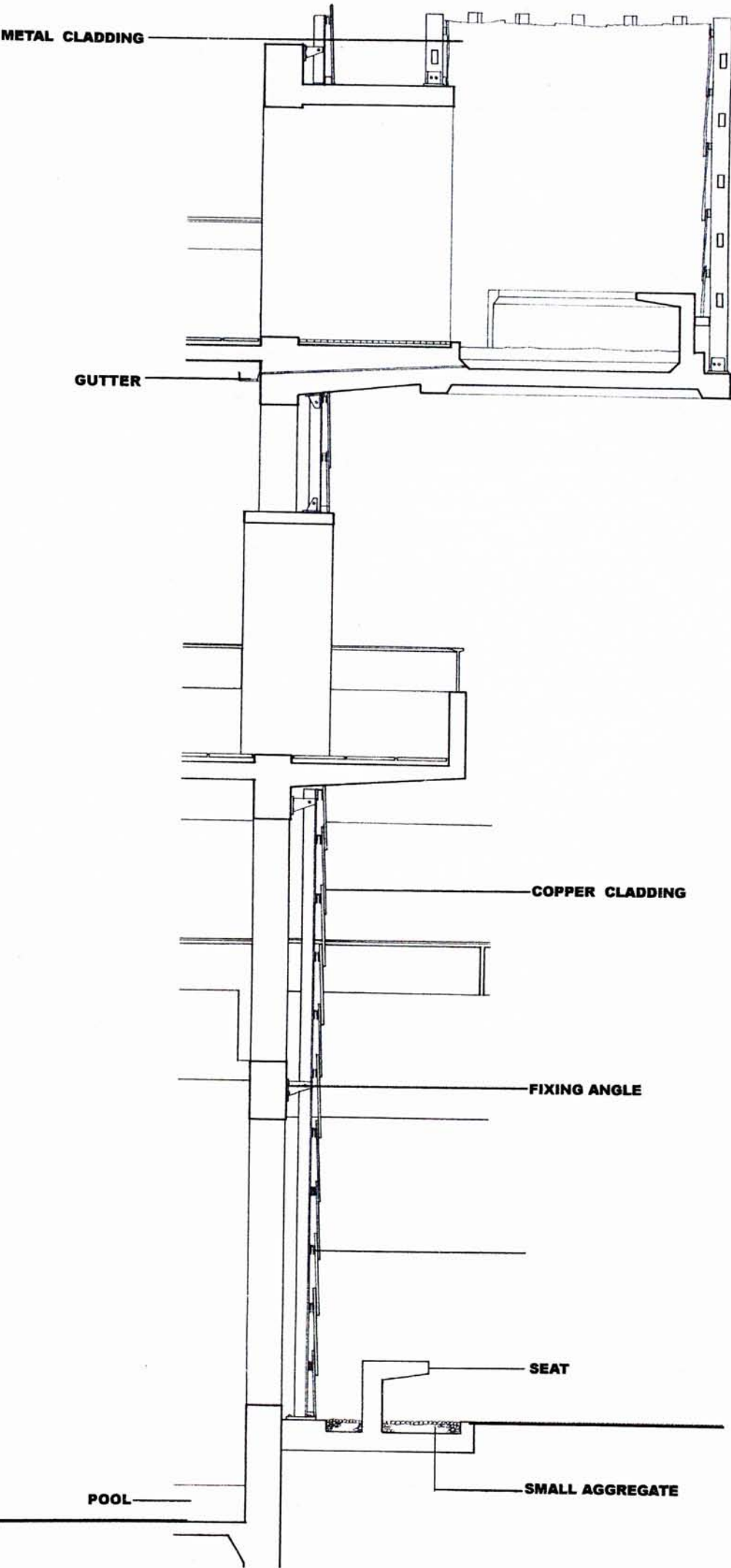
Oblivious space

The sense of dwelling is not limited in the domain of a house. Being means a mortals to dwell on the earth under the sky (see the chapter of "What is dwelling?"). However, in the fast pace , high-rise building and hard concrete made floor in the urban city dominate the nature of earth and sky. Indeed, the intimate relationship between mortals and nature has been in oblivion.

The oblivious space is an open-top cylinder as well as a small courtyard. It is constructed by simple building materials like metal and timber which are the common building material in the Tai Hom Village. In which, the sky is framed and floor is grassland. It aims at making people aware of the oblivious relationship with the earth and sky in the city.

The barrier

The cladding wall acts like a skin to protect the site from the road, in order to separate the fast-moving image from the tranquility of Tai Hom Village. The copper cladding are used to make consistent to corrugated enclosure of huts and, the copper owns the similar nature like iron - corrosion. However, the former is much durable.



Appendix

a) Record of interview

團隊主任之訪問

被訪者：陳先生，黃大仙白普理中心鄰舍輔導會團隊主任。

地點：九龍黃大仙親仁街。

時間：2000 年 1 月。

陳先生：在報紙上時常談論到寮屋區名字“大堪村”其實所指的是整個鑽石山的寮屋區，因為大堪村的名字比較歷史悠久，所以人們便用這名字代表整個鑽石山了。而具體人口和戶籍，在派給你的單章上已有列明。但是，這數字不是百分之一百準確，因為寮屋區的特色是，你無法全面地做一個準確的戶籍登記。

蒙：大家是否清楚遷拆及安置的政策？

陳先生：不太清楚。

陳先生：政府在 1982 年為寮屋區做過一個全港性的登記，其目的是想凍結當時全港的寮屋數量。

登記事項有二項：

第一，用途，例如工場、廚房和居住用途。

第二，面積。

然後，於 1984/1985 年做了一個寮屋區的人口統計，其目的是想凍結當時全港寮屋區的人口。內容主要是仔細地登記每間寮屋內的成員（因為以往寮屋居民的人口是從來沒有一個準確的登記，而且寮屋數量及人口都沒有管制）。

在 1986 年經過立法會和房委會所審定的寮屋安置政策，主要是用以上兩個調查作標準，而設定賠償公屋單位與寮屋的準則。

所以在鑽石山的二千多戶中，只有四百多戶享有公屋安置。這代表其餘的戶籍不合乎 1982 或 1984/1985 的登記標準。原因是寮屋的特色是很難監管，當有居民“上樓”，將單位給予政府後，很多時會有新的住戶佔用這空置的單位。甚至有些工業用途的寮屋被分拆成多個單位出售作居住用途。令大堪村的人口膨脹得很快。因此大量這類居民沒有資格分配公屋，只能獲得中轉屋安置。

B1：據你所說，如果有私人物業便不可以獲分配公屋，但是寮屋居民是從合法買賣而獲得居住權的？

陳先生：這個概念是不正確的，根據政府的觀點是錯的，因為寮屋於政府的概念是“非法潛建物”意思是於 1984/1985 登記後，政府容許居民繼續佔用政府公地。

G1：但是據我所知，當地有些“原居民”居住在這裡多年的也不獲分配公屋？

陳先生：私人工地上的寮屋，也被列為“非法潛建物”，〈例如在農地上建築的寮屋〉。

說回寮屋被政府介定為“非法潛建物”，當政府有需要的時候，是可以收回而不用作出任何賠償。

我想補充一下，寮屋早在六十年代已經開始有遷拆行動的了。政府遷拆寮屋區時，會在別區或同區給與居民一片荒地，然後政府會一次過給與居民的街坊福利會或互助會一筆錢，作為自行尋找適合的承辦之用。

蒙：但是，土地是誰擁有的？

陳先生：仍然是政府的。優點是居住環境比較寮屋好得多了。但是政府仍然有權收回和遷拆。賠償方面跟寮屋區很相似。但是，平房區之不同之處是政府承認他們有轉讓物業的權利。

G1：我們曾訪問過一位劉先生，他居於大觀園十四號的一個單位，他說這土地是當年跟原居民買的，但為何政府卻不承認其土地擁有權？

陳先生：其實劉先生是五六十年代左右遷入現址的，他是從當年的地主買入這土地的。但是當時買賣土地時沒有找律師做公證和到土地註冊處改名，因為當時此做法是不普及的，所以現在便產生了很大的爭論。再者，香港法例上有一條“易權佔有”的條例，說明當某人佔有某私人土地多過某段時限，而土地擁有者沒有要求佔有者交出任何租金，土地擁有權便會自動易轉。時限方面我也不太清楚。對於佔用私人土地的時限應該是二十年，而佔用公地的時限是四十年。

蒙：大堪村的寮屋居民是否要納地稅？

陳先生：是須要的。

G2：但據我們調查所知，有很多居民都完全不需要交差餉和地稅的，是否有此事？

陳先生：居民是要交差餉和地稅的，但有部份居民是從沒有被收取這些費用的。但我要強調，私人土地上的寮屋居民大部份都有被政府要求交這些費用。但是，部份政府地的居民確實沒有被知會過要繳納任何地稅和差餉等收費。原因是政府對寮屋區內的佔用情況不太了解，如果你

要政府部門詳細列明私家地和政府地的分佈，我相信他們也辦不到。

B1：嚴格來說，大堪村是一個寮屋區，政府在搬遷行動上是否無須作出任何賠償？

陳先生：政府的概念是改善環境和安置居民，是不存有賠償的。即使在遷拆過程中的“搬遷津貼”也不使用“賠償”的字眼。

G3：假如土地是私有的，而地主本身不想出售給政府，那又如何呢？

陳先生：在這種情況，只要收回土地的目的有部份是作為公共事業的，政府便可用“官政收回條例”收回所需之私人土地。

蒙：正如你之前所說，政府對寮屋的土地分界和擁有權不了解的，是否有些不獲任何安置或賠償的人向政府申訴？

陳先生：暫時沒有。

蒙：當有糾纏不清的情況出，但政府卻一口咬定他們不列入“安置”的準則內，有沒有這種情況出現呢？

陳先生：我想這問題可分為兩方面，第一，土地的擁有權問題一定是地政處負責的但是，在寮屋的搬遷問題上，土地爭辯是不常見的。第二，是有關房屋的問題，這是由房屋署負責的。在戶主和戶口人數上就時常有爭拗了。

現在有很多不獲安置的居民都為這問題跟房屋署爭辯。據我所知房署很大可能會視他們為“黑戶” - 即房署根據 1984/1985 登記的標準，不能確定他們的戶籍，但是他們的確於 1984/1985 前居住在這寮屋內。

G4：你的意思是“黑戶”將不會獲得任何安置及賠償？

陳先生：如果“黑戶”是有物業的，便肯定不獲任何安置及賠償。但如果“黑戶”有房屋需要的，政府會安排他們入住“臨時收容所”。兩、三個月後，房署發覺他們仍然沒有能力獲得居所，房署便會分配“中轉屋”給他們。

G4：“黑戶”最終是否一定可獲安置？

陳先生：其實房署對“黑戶”的政策是很含糊的。但是，基於一個原則，如果他們是沒有自我能力解決居住問題的，房署會伸出援手。

G4：我曾經跟政府方面查詢過，他們說“中轉屋”只可作為一個臨時的居所？

陳先生：是。

G4： 他們說大堪村內不獲安置“中轉屋”的居民會被遷往元朗、葵涌和石梨的舊村屋，而這些屋村也將會在短時間內被遷拆。那麼，他們的遭遇會否很快又面臨搬遷？

陳先生： 在石梨方面，政府就特別找到兩幢舊式公屋作大型維修，以作為“中轉屋”。而這兩幢舊式公屋對日後重建計劃是沒有影響的。

G3： “中轉屋”之後會否有進一步的跟進？

陳先生： 正如之前所說，“中轉屋”只是臨時性的，住戶需要同時申請和輪候公屋，直至獲得分配公屋單位後，他們便需要搬離。現時中轉屋有幾種形式，例如，在巴那邊臨屋區就屬於“組件式”的，它們可以隨時組合和分拆，靈活性很大。第二種，就好像位於屯門，有 28 層高的高層臨屋。它唯一跟公屋不同之處就是面積比較小而且沒有社區設施。第三種，就是將舊有的公屋改建的“中轉屋”，例如上述石梨就是這一類了。

G2： 我想問有“中轉屋”安排的居民會被遷往那幾個“中轉屋”呢？

陳先生： 他們分別會被遷往葵盛、石梨、元朗的朗邊或屯門四個主要的地區，而石梨和葵盛會佔少數。

G2： 我曾經訪問過幾位居於大堪村的小朋友，他們都認為六月份進行全面遷拆，在時間上確實有點困窘，因為他們的學期於七月份才完成。六月份搬遷將非常不便。政府的遷拆行動是否在六月份事在必行？

陳先生： 這個我也不肯定。我想最重要還是取決於街坊是否接受政府的安置。我想你提出這個問題很值得政府詳細考慮一下，遷拆會否對小孩的學業做成不良的影響。

G3： 當你們做區內工作時，是否有反映居民的投訴給政府？

陳先生： 首先，我想說明我們的職責是協助街坊組織起來向政府反映自己的要求及爭取應有的權益，而不是我們主動組織街坊向政府反映問題。例如，街坊有一棵心去做，但不知怎樣做或接觸政府，我們便充當一個協助的角色為他們提供資料、諮詢及在行動上作出協助。我們的角色是被動的。

G3： 那麼你們的角色是否就像一個中間人？

陳先生： 我們並不是中間人，我們跟政府是沒有任何關係的。我們的角色是促成居民團體跟政府溝通。

G2： 你們會否隨著所有寮屋區的遷拆而解散？

陳先生： 會。

G2： 那麼，你們有什麼打算？

陳先生： 還沒有想過。

G2： 你的心情如何？

陳先生： 沒有什麼特別，但我的確很想隨著他們渡過這個過程〈重建、搬遷，然後再由其他組織，例如互委會或關注組跟進〉，就是這個過程。可能這個過程的尾聲就是工作上現實的問題啦。

社工之訪問

被訪者：陳靜儀小姐 - 鄰舍輔導會黃大仙白普理中心之社工。

地點：下元嶺互助委員會。

時間：2000 年 1 月 10 日午。



陳小姐正與大堪村居民

蒙：大堪村的遷拆行動會在什麼時間開始？

陳：根據政府的報導，大堪村會在本年六月左右全面遷拆。但我相信遷拆會延遲，因為中轉屋的改建工程要到八月才能完成。

蒙：現在大堪村和下元嶺分別有多少人口？

陳：現在還沒有一個準確的官方數字，但根據近期搬遷登記，已有 2,315 個家庭共 6,251 人接受登記，其中約有 530 戶〈約 1,550 人〉是有 1984/1985 寮屋人口登記的。其餘約有 1,790 戶家庭〈約 4,700 人〉是沒有 1984/1985 寮屋人口登記的，他們將會被遷往中轉屋。

蒙：那麼有登記的住戶會遷往那裡？

陳：大部份老人家和有 1984/1985 戶籍登記的會被遷往慈正村，位於慈雲山最高處。由於位置太高，對於老人家來說，將來如果要買食物及日常用品或外出活動都會十分不方便。

蒙：據你所知，大堪村的居民滿意現在的居住環境嗎？

陳：這個很難說，每戶人都有不同的要求，但說到底他們如果有能力的話都會遷離此處。

蒙：那麼可否說一下大堪村居民想留下及不想留下的原因？

陳：不想留下的原因是：

第一，下雨時，大部份寮屋都會有漏水的情況出現。而且，在大雨時，位於低窪地區會有水浸的情況出現。當雨水多時，甚至會引致水道氾濫及有排泄物湧出，情況十分惡劣。

第二，大部份寮屋的結構都不太堅固，安全上有問題。

第三，居住環境擠迫，大部份的廁所都是乾廁，沒有完善的排水系統。衛生環境很差，經常有很多老鼠及蟑螂出現，大大影響居民生活。

想留下的原因：

第一，大部份的寮屋都是居民自住的，不用交租。但是如果入住公屋，每月都須要交租，對低收入居民來說會是一個負擔。

第二，對於老人家來說，他們已習慣這個社區的生活。要他們搬到新環境，重新適應新生活要很長時間及很多精神。另外對於年青家庭來說，這兒交通方便，就近孩子們上學。一旦遷往比較遠的地方，除了不方便外，對於低收入居民來說，交通費更成為一個負擔。

蒙：那一類居民會比較不願意遷出呢？

陳：大多數獨居老人比較不願意搬遷。

蒙：這兒有多少獨居老人？

陳：大約五十位左右。

蒙：現在還有沒有寮屋轉售呢？

陳：因為政府已經聲明將於本年中遷拆大堪村，所以現在的轉售比較少。

蒙：他們是透過什麼途徑轉售寮屋的？

陳：在村內有一些人是專門做轉售中間人的，當有人要出售寮屋，這些中間人會主動替他們尋找買家。而買家通常是村內人的朋友或親戚，所以通過中間人的聯繫漸漸便形成了一個買賣網絡。

蒙：價錢方面又怎樣呢？

陳：據我所知其中一個在 1997 年的交易，是一個 80 平方尺的單位就值大約十萬元。

蒙：大堪村的治安情況怎樣？

陳：以前這兒的罪案率一向不高。據我所知這裡沒有黃、賭、毒的事業存在。但是，由於近期有些居民開始遷出，治安就漸漸變差了。

蒙：大堪村裏的社區關係又如何？

陳：正如之前所說，有很多寮屋的買家都是透過親戚或朋友介紹的，所以他們

的鄰里關係是不錯的。當然，因為生活的環境比較擠迫，很多時候，兩三家人一起共用一個廚房或廁所，摩擦自然在所難免。但是，就因為這樣的生活環境，有時候鄰居之間的首望相助相比那些居住於現代建築中的鄰里關係就好得多了。

蒙：請問你對政府的遷拆行動有何感想？

陳：我認為遷拆是有必要的，因為這兒的居住環境實在惡劣。無可否認，於四十至七十年代寮屋對香港的房屋緊張提供了一個舒緩的方法。但是，今天香港的生活質素普遍都提高了，而寮屋的存在也應該告一段落。

獨居老人之訪問

被訪者：大約六十歲左右姓吳的老婦。

地點：其住所內，位於大堪村大觀園附近。

時間：2000 年 1 月中。



吳婦之居所

蒙：請問你在大堪村居住了多久？

吳：都有七年多了。

蒙：之前是住在那裡的？

吳：我原本是住在九龍城寨的。因為要遷拆，而政府又沒有分配公屋給我，當時很憂慮會變成無家可歸，幸好經朋友介紹買了大堪村這個單位。這樣便居住到現在。

蒙：用了多少錢買這個單位呢？

吳：當時用了大約七萬元買了這個單位（據我觀察，這個單位只有 80 平方尺左右）。

蒙：那麼，請問你在城寨住了多久？

吳：住了大約五年。

蒙：是買的，還是租的？

吳：也是買的。

蒙：再之前又住在那裡呢？

吳：以前兩公婆都是打工的，沒有錢，只可在土瓜灣附近租了一個單位住。後來儲蓄了一點錢，經朋友介紹買了九龍城寨的一個小單位。租住別人的地方始終要看別人面色，不可受，還是住自己的好。

蒙：這樣，你展轉地居住這一區都有二、三十年了？

吳：是呀，由我年青時從大陸來到香港後一直都住在這一區。

蒙：快將遷拆了，政府是否有安排居所給你呢？

吳：有，就在慈雲山上面的慈正村。那裡的路很斜，十分難行，尤其是我雙腳近年行動不便，就更不方便。

蒙：平日在村內有什麼消閒的活動？

吳：晨早我會到外面公園晨運，和其他老人家閒聊一下。然後便到東頭村的街市買菜。這街市很遠，要步行一個多鐘頭，有時很悶熱，特別在夏天的中午。便會到對面的商場（荷里活廣場）逛逛，因為那裡有冷氣，舒服很多。

蒙：這兒也有街市，為什麼要行這麼遠去到東頭村買菜呢？

吳：這兒的價錢很貴，東頭村那裡平宜很多，每次買菜都可以節省三至四元，所以我情願多走幾步路到那裡買菜。

蒙：婆婆你有沒有兒女？

吳：有一個兒子，不過有也等於沒有。他的妻子很惡又沒有良心，不想見我。兒子一年也沒有探望我一次。

蒙：那麼你願意留下來嗎？

吳：根本不是我可以決定的。但是說到底我這個房子一個窗也沒有，而且有很多蟑螂及老鼠出現，環境十分之差。再加上鄰居的孩子搬了上樓上的單位住，他時常“鬼殺咁噪”十分討厭。

蒙：婆婆，多謝你接受訪問？

吳：有空請到舍下坐坐。

培文村 (Pui Man Village)之訪問

被訪者： 培文村 (Pui Man Village) 的居民，年約六十歲的老婦

地點： 在老婦的家門外

蒙： 這條村是否將會被遷拆？

老婦： 是，政府將會於本年度遷拆這條村。但是，除了少量搬遷費和一個公屋單純位外，我們不會獲得任何賠償。我覺得十分之不公平。因為我們每年都有交地稅，差餉（交地稅意味政府承認他們的土地擁有權）；而且屋是自己建起的。當年政府只給予我們這片空地，沒有給予其他幫助。

蒙： 那麼這片地是私人的，還是政府的？

老婦： 是政府當年給予我們自行建屋的。

蒙： 為何政府會給予你們這片土地？

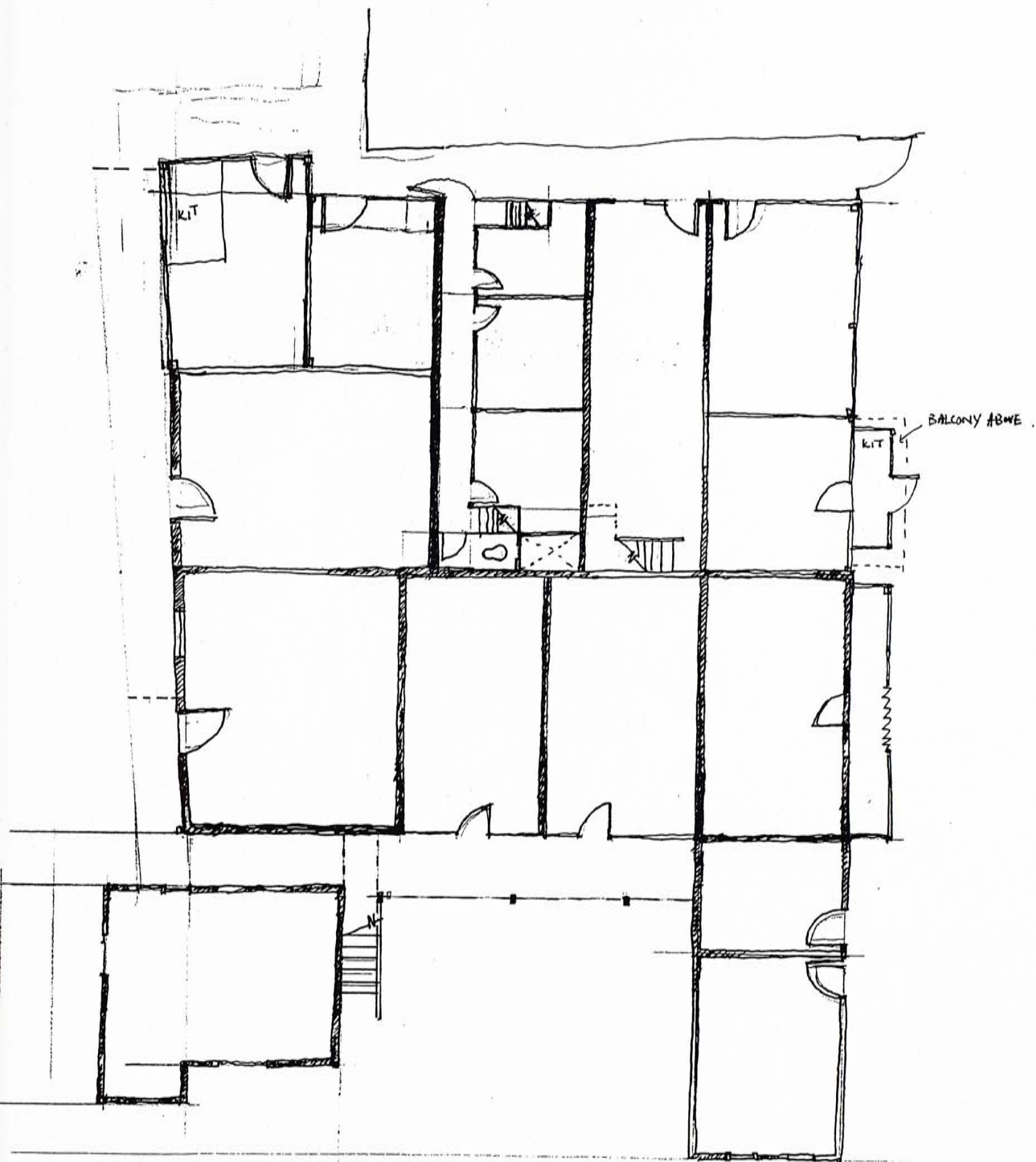
老婦： 我們原本是住在現址"九龍真光中學(Kowloon True Light Mid School)"附近。四十年代，這裡有一片寮屋，因為一次大火，很多村民一夜間變成無家可歸。當時政府還沒有公屋政策，只有給予災民這片荒蕪人至的山地，讓我們"自生自滅" (This is a kind of self-help housing).

蒙： 為什麼有些屋看來很相像，有些又跟其他的不同？

老婦： 當年，大部份災民都沒有資金聘用承建商，教會便自資請承建公司替他們建築房屋。同一時間在這山頭建築了大量相似，便宜和簡單的小屋。然後用低廉的價錢賣給有經濟能力的居民或者租給無能力買的居民。另外像我們家人比較有錢的，會自己聘用承建商建築自己的房屋。所以房屋的外貌，用料及結構都跟別的不同。

b) Documentary drawings

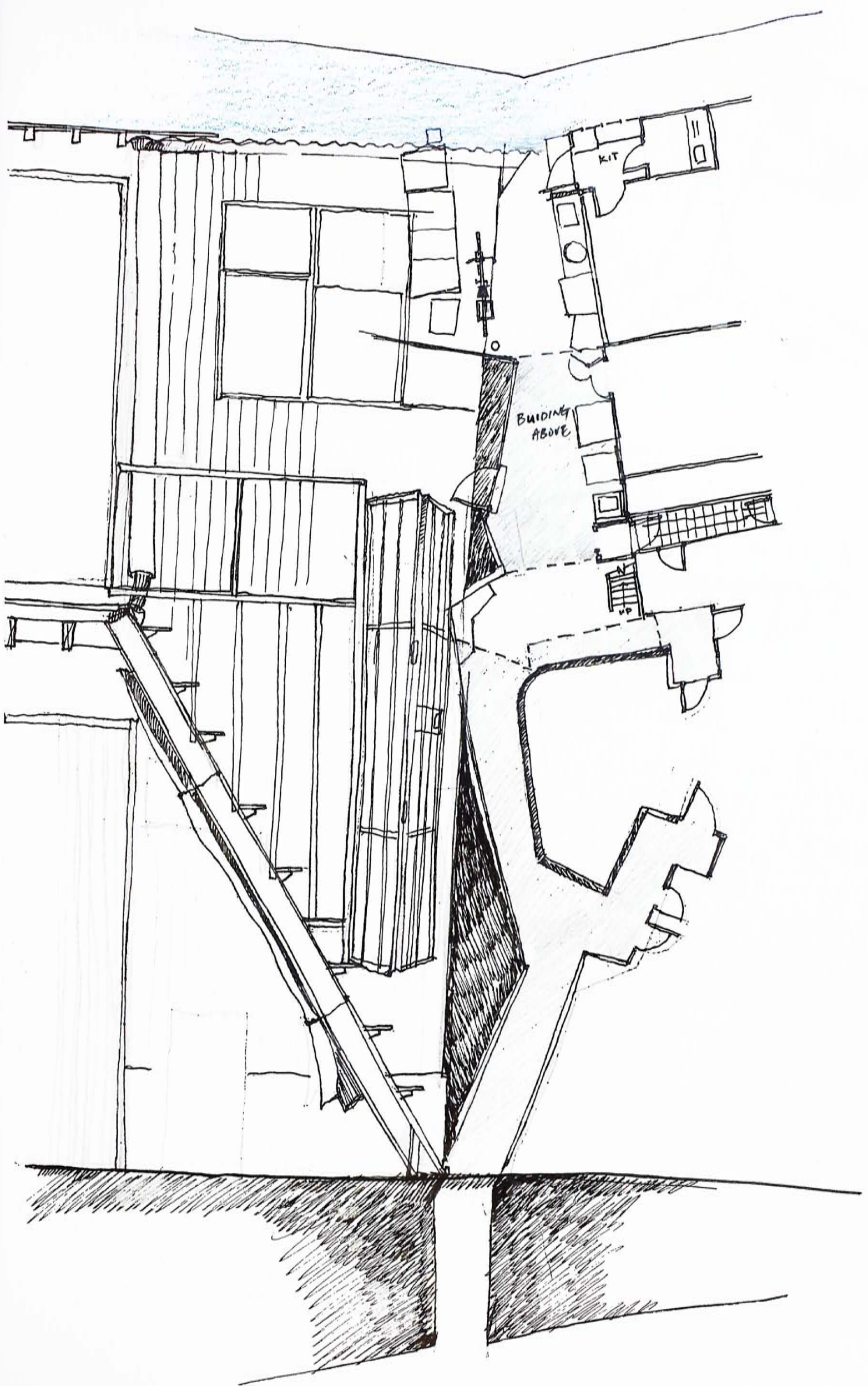


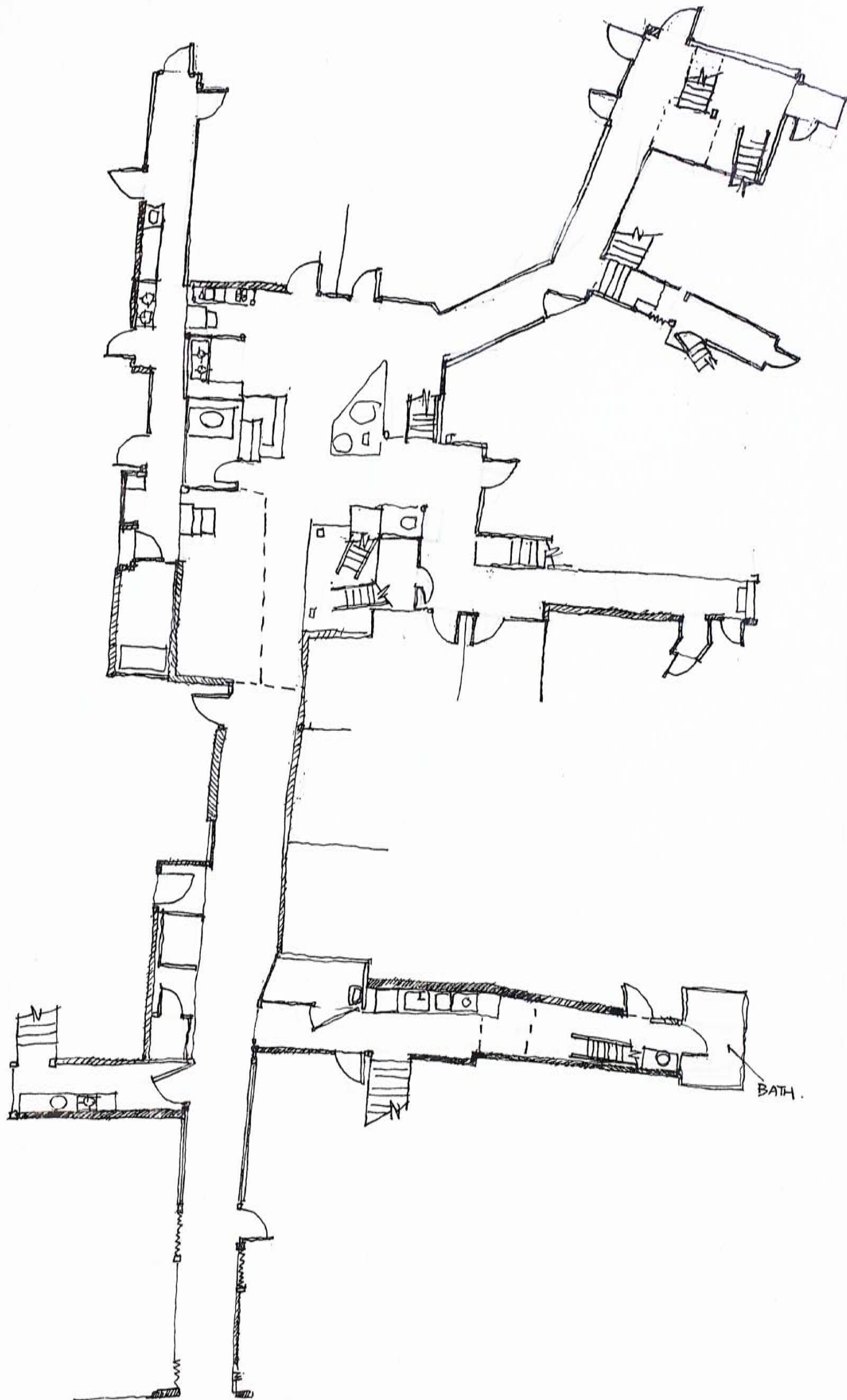


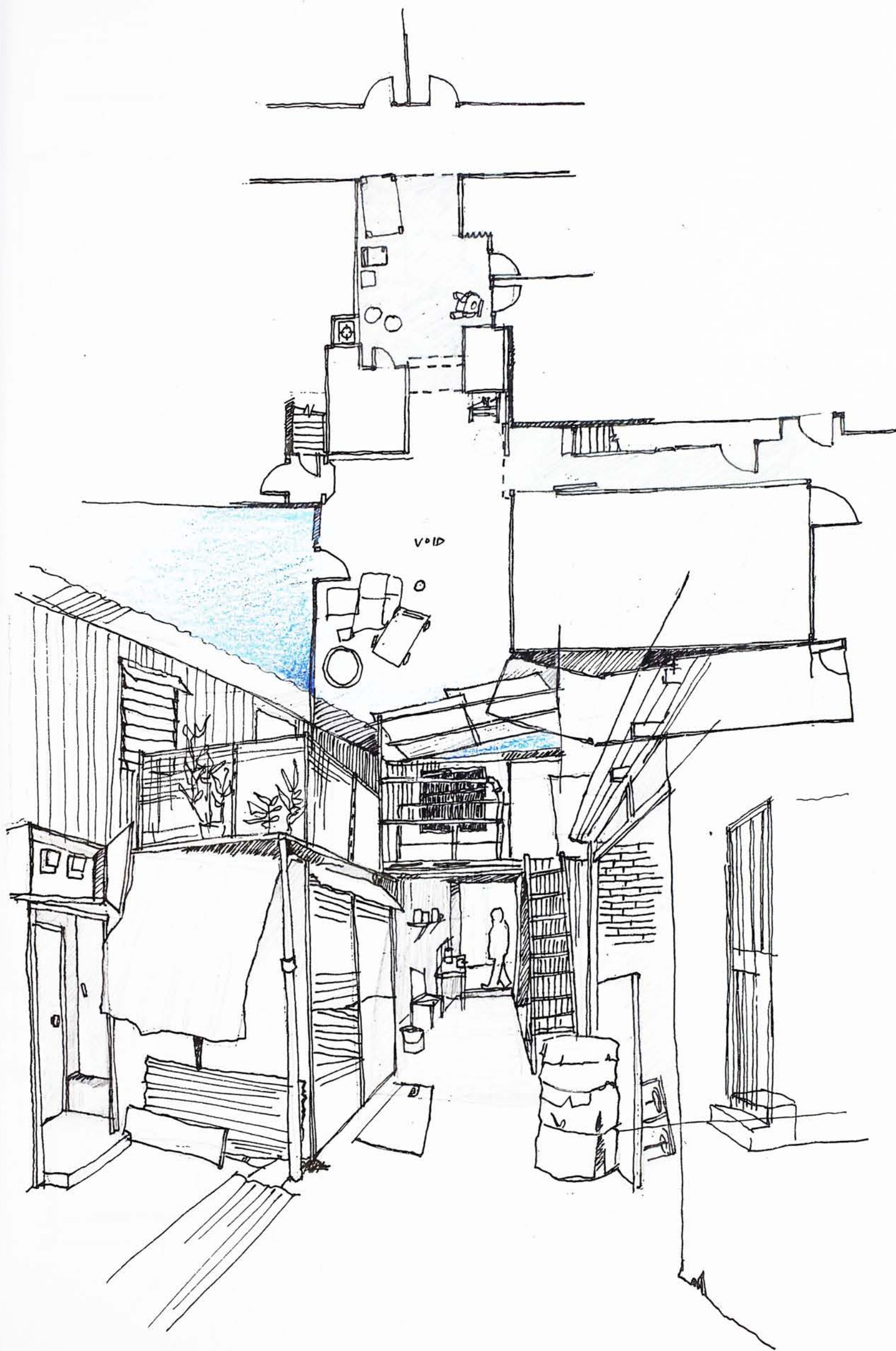
c) Site sketches

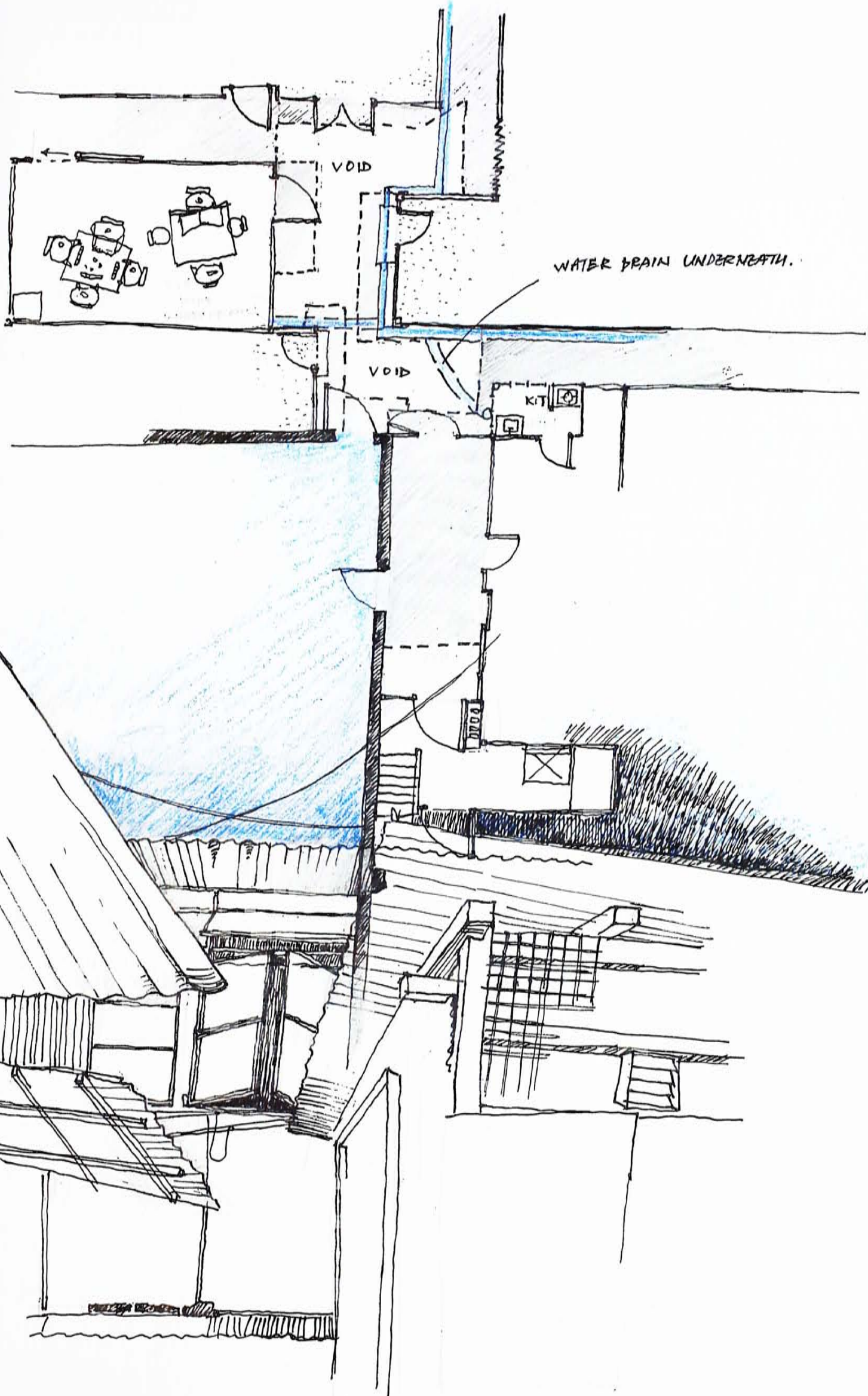


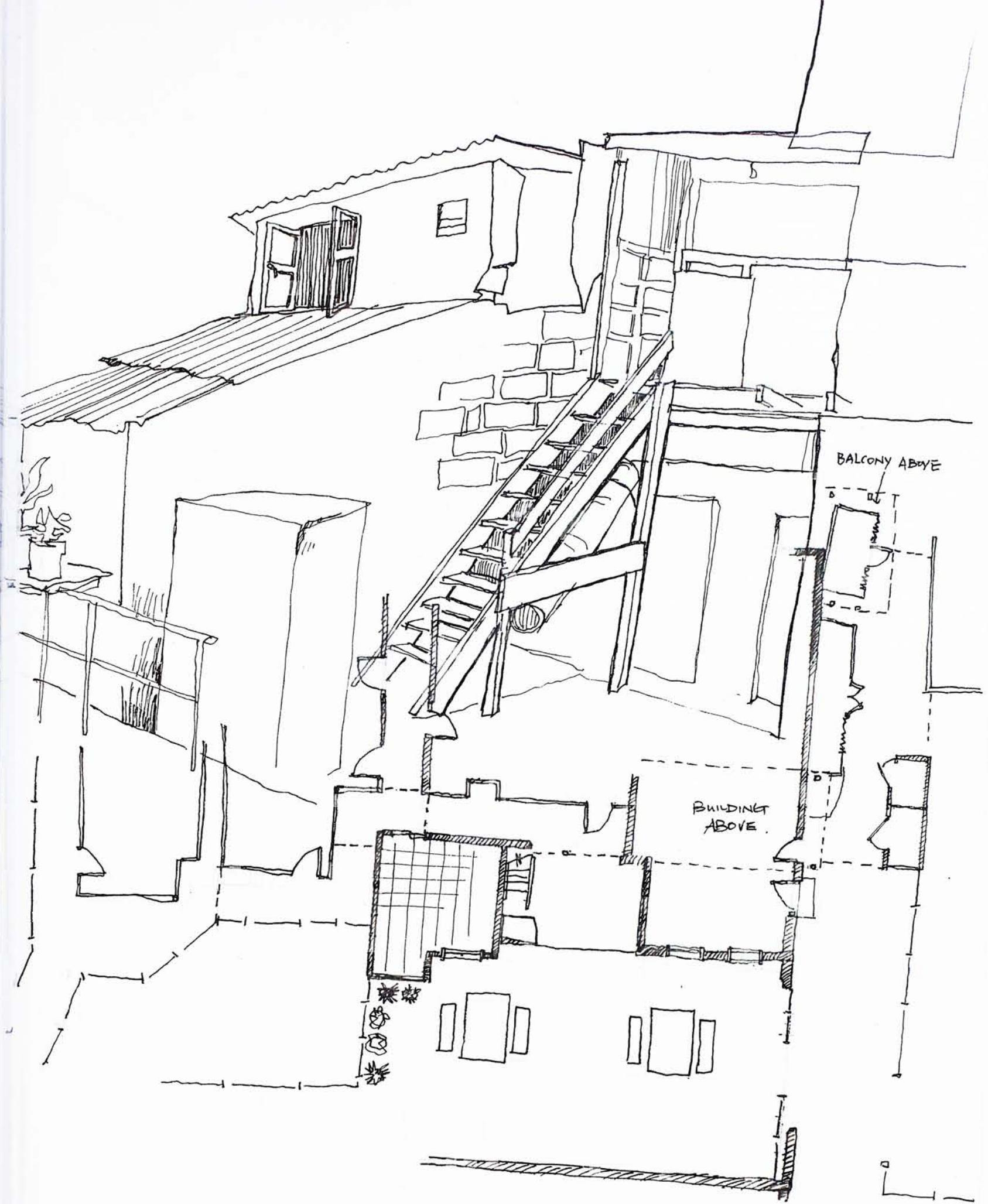
Key Plan



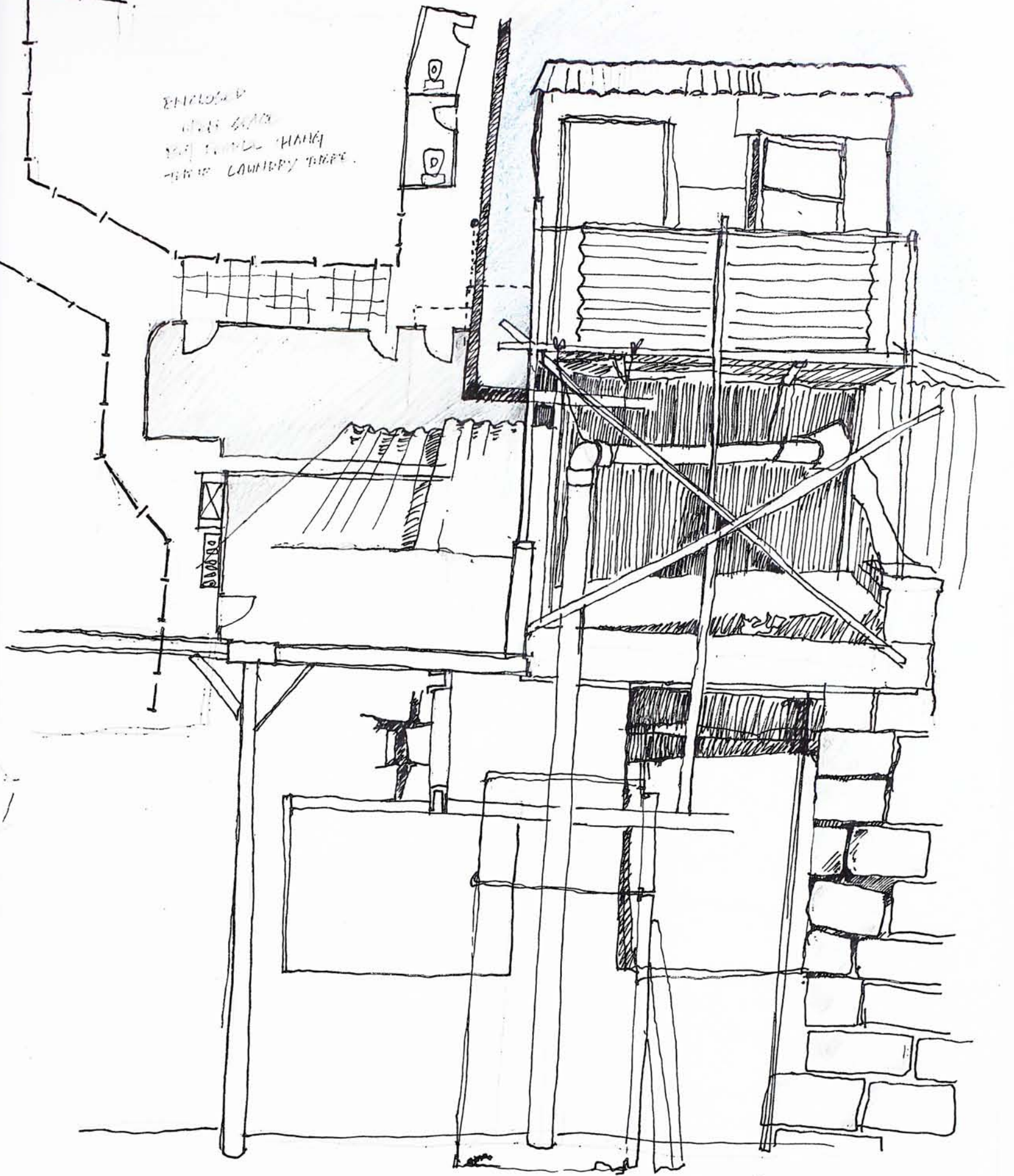






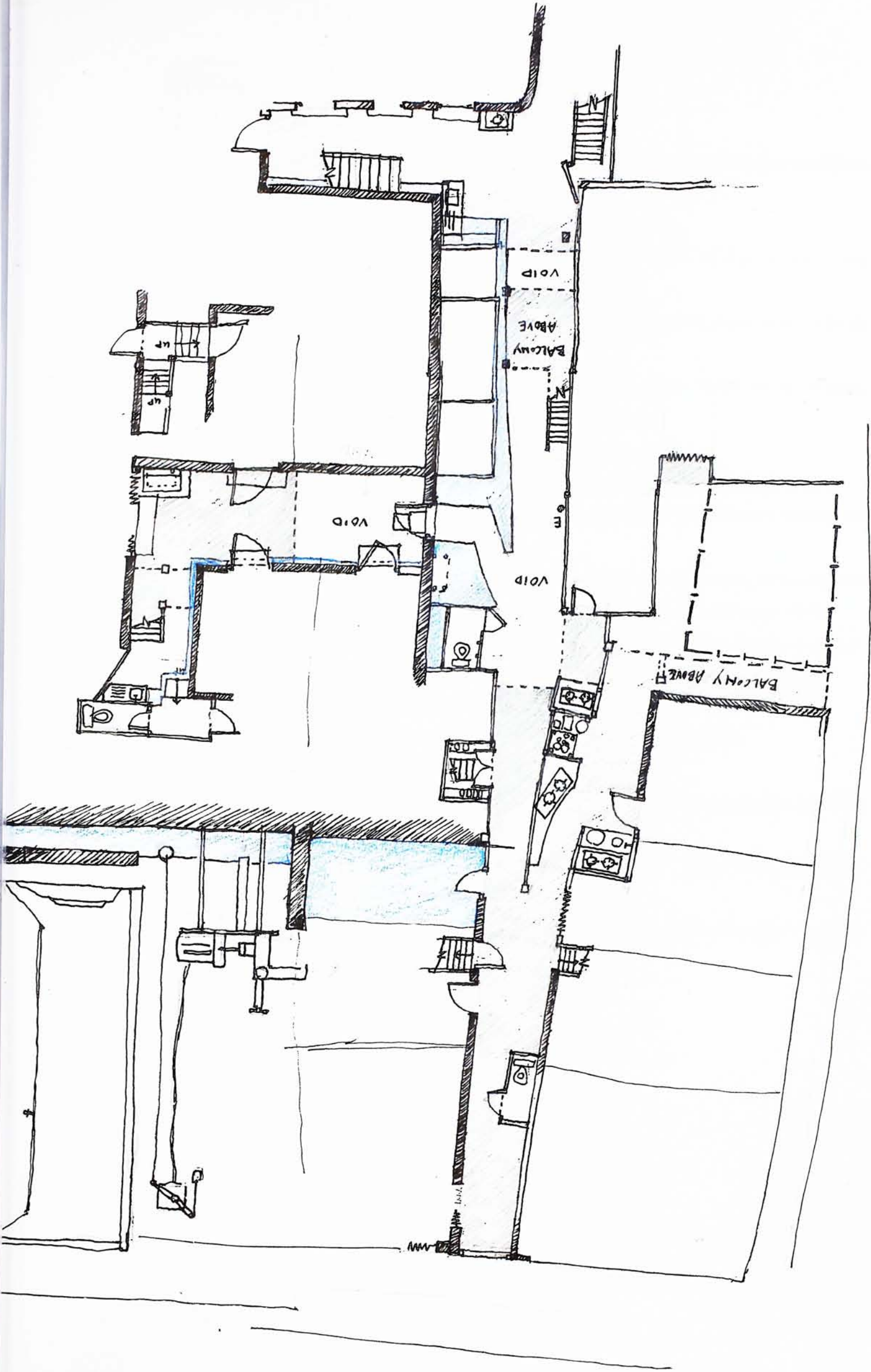


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